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CONFIDENTIAL
REPORT

ON THE

25

EXPLORATIONS

IN

PART OF EASTERN AFGHANISTAN
AND IN KAFIRISTAN

DURING



1883.



PREPARED UNDER THE ORDERS
OF

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Dehra Dun:

PRINTED AT THE OFFICE OF THE TRIGONOMETRICAL BRANCH, SURVEY OF INDIA.

B. V. HUGHES.

1885.

SWAT DISTRICT.

occurs all the female members of the family as well as those of the village assemble in the room where the body is lying and there lament the loss by striking their heads and breasts with considerable violence; whilst doing this they keep time with their feet, and proclaim the good deeds of the departed which is the signal to others to exclaim "Hai, Hai"; this lamentation is termed Vir and is continued till the arrival of the oldest female who entreats of them to desist. The Iman of the Hujra, which the individual attended, then washes the corpse and reads the funeral service; for such duties the Iman receives the clothes that the person died in and is fed for forty days by the relatives of the deceased. The priest accompanies the body to the grave-yard, holding each and every leg of the charpoy on which the body is borne for ten consecutive paces—a custom called Salockh Kadam. The body is deposited in the ground, its length lying north and south, whilst the face of the corpse is turned towards the east. After this the assembly disperses and the members of the deceased's family mourn their loss for forty days; during the first three no food is permitted to be cooked in the house. Owing to the frequent migration of the inhabitants from one village to another the respect and care usually bestowed on graves, are in Swat sadly wanting; cattle are permitted to rove at large over them, and instances are further on record where grave-yards have actually been brought under the plough. The graves in Swat are as a rule situated between the village and the slope of the hill.

During the spring season the women resort to the meadows for fun and frolic, not by ones or twos but in large numbers taking their food with them; on such occasions they are accompanied by Basatis (pedlars), Banians and the Masjid Mullahs; other men are not permitted either to share in or witness the gathering; all modesty is set aside and obscene songs are indulged in, with which dancing is coupled; while some perform on the tamborine (tambal).

The Swat women resort in large numbers to fairs, notably to those at the shrines of Kaka Sahib in Nowshera and of Pir Baba in Buner. On arriving in front of the shrine each woman takes a switch about twelve inches long and erects it on the ground supporting it with stones, this being an appeal to the saint to bless her with children. The late Akhund Darweza tried to prevent this invocation by pronouncing it to be against all Mahomedan tenets, but hitherto his remonstrance has met with little or no success.

At weddings, occasionally, the women dance as well as the men, but separately; professional musicians and dancers (dums) are always engaged; the musical instruments in use are the surnate, tambal and nakara. Of all the dances the hátan is the one most in vogue, and amongst songs the charbëta, gazal, landar, sandare and nakle are common.

Since our departure, the Swatis have composed verses in honor of the chief persons of our party descriptive of how the Hakim (Doctor) was successful in his treatment &c., and how Rahatshah tried to bring the party to grief, but failed.

Each kandi or family has its own masjid as instituted by Sheik Malli, and the Mullah who is entrusted with the care of this has assigned to him some land in addition to that which has been handed down to him since Swat was first parcelled out into daftars, bakhras &c. The Akhund (or high priest) of Swat has the appointing of a Mullah to each masjid, and this Mullah is daily supplied with cooked food, termed wazifa, by the families of those who look on him as their spiritual adviser. Mullahs are permitted to visit the female members of families, a privilege they frequently abuse. Within the past two years four Mullahs whose crimes were brought home to them, were slain and their bodies burnt. Such Mullahs as shave their beards are called chutia khels.

The rooms in the Swat houses made of mud and lath are dark, very filthy, and without any attempt at comfort; litter is deposited in the rooms in which the family sleep, and they are shared with poultry and sheep; a portion however being screened off for the women. It is very doubtful whether such dwelling places are ever cleaned and they swarm with vermin. I am not speaking from hearsay, but from actual experience during a week's stay at Shahzadgai. This style of living also prevails throughout Dír and Chitrál; but the Káfirs are much more cleanly in their habits and sleep in a separate room to the one in which they have their meals.

The men are very jealous of their women: conversation with a stranger entails severe corporal punishment, should a woman clope her companion has to furnish two females (termed Sacras) to the aggrieved husband. The elopers leave their villages and settle in

EXPLORATIONS IN EASTERN AFGHANISTAN.

Sam Ranizai; but the man may by paying a fine of about fifty rupees to the injured party obtain a divorce for his mistress, whilst a further sum of three hundred would be required in lieu of the Saoras; as long as such parties reside in Sam Ranizai the inhabitants thereof cannot according to Nang-i-Pukhtana, i.e., Pathan honor, deliver them up. The late Akhund of Swat has ruled that an individual running away with an unmarried girl commits no offence nor can the parents demand the restoration of their child so long as the man feeds and clothes her.

The Káfir convert, Babu Jan, to whom allusion is made in the notes on Káfiristan, speaking of the Eusafzais says "they are so immoral that to trace a correct genealogy of their families is a hopeless undertaking"; he further remarks, "that so greedy are they after wealth that they call the quarter of an anna property."

When a member of one khel or clan steals property belonging to a member of another or contracts a debt and refuses to pay, the party who is the sufferer confiscates the property and lands of any other individual belonging to the same village as the offender. This practice is known as Botah and the money and cattle seized are styled Baramtah. No quarrels arise over Botah-Baramtah; while the unfortunate, whose only crime consists in belonging to a village which harbours thieves, has to recover his property the best way he can from the first offender. This system of reprisals amongst the Eusafzai is of ancient origin and accounts for the anarchy and disorder existing amongst them.

The Eusafzais in Swat are haughty in the extreme, pride themselves on their descent and independence, and consider no other sect of the Pathan race equal in prowess to themselves; they hold in utter contempt those whose lands they have confiscated. They love to be styled "Pacha" by strangers and are then easily persuaded to further their wishes.

A stranger amongst Pathans is always hospitably received (by virtue of the law of Mailmastai). The form of salutation among the educated class is "Salám-alaikum" and the reply "Alaikum-Salám"; but the ordinary Pashtu-speaking individual accosts the wayfarer thus:—"Star-i-Mashi", "may your fatigue be removed", to which the answer is given "Roggo de Khodai de utakha" "may you be well and may God grant your desire". If both parties are respectable and of the same social position they embrace one another four times each resting his head first on one shoulder of the other and then on the other, whilst both repeat the following: "Jore, khair jore khushale taze khair de". Not to return a salutation is considered very insulting. The host invariably accompanies his guest on his departure for a short distance and takes a farewell by invoking God's blessing. Such blessings are merely a form that must be gone through; instances are many where the guest after passing the limits of his late host's borders has been waylaid and murdered. Mailma signifies a guest and Mailmasti the food put before him. The Eusafzais are proverbial for their hospitality both to strangers and to friends of long standing. The richer the food the higher is the estimation formed of the host's liberality; as much as two pounds of butter are sometimes expended in cooking a fowl: before sitting down to a repast the guest's hands are washed by an attendant, then a blessing is asked, after which the meal commences. One of the favorite dishes, into which indigo enters, is Tor Lawan. Tor means black.

In briefly summing up the chief characteristics of the tribe inhabiting Swat, it may be stated, that as a people they are hardy—hardy so far as the nature of the Swat climate permits, though no doubt the unhealthiness of the climate is due to the artificial cultivation adopted in it by the inhabitants; when to this is added that the inhabitants are genuine Pukhtan, it means that they are bigoted, superstitious and priest-ridden to an incredible extent, revengeful, conservative and averse to innovations, and, like all Asiatics they treat their women as beings admittedly endowed with reason, but yet only a shade better than either cattle or property; although appreciating truth in others they are themselves the very reverse of being truthful: lying, intrigue and diplomacy—all three of which they class as one and the same thing—they spend years to get perfected in; yet they have redeeming qualities which their Indian brethren may do worse than imitate, inasmuch as manliness is by them considered second only to their Nang-i-Pukhtana; they are courteous without being cringing, passive to a degree, injuring nobody, and hospitable to the veriest stranger.

BÁJOUR OR BÁJÁWAR DISTRICT.

This district is bounded on the north by the Barāwal hills, on the south by the Súrgarh range, which separates it from the Móhmund country, on the east by the Panjkhóra river as far as Shahzadgai, whence the boundary runs in a straight line to the Jandúl or Jánbatai pass, and on the west by the Kunar River. It is 45 miles long and 25 broad, and runs in a north-easterly direction.

The district is entirely independent of the Amir of Kábul. Last year (1883) the Amir made overtures to the chiefs of Bájour, but they unhesitatingly refused to consider his proposals of placing themselves under his sway. Some Bájouris have been known to take service in the Punjáb Force.

In Baber's memoirs we read, that in the year 925 A. H. or A. D. 1519 the emperor sent a message from the Jandúl valley, where he was encamped, to the Sultan of Bájour requiring him to surrender the Bájour fort: no particular fort of this name at present exists, but from the description given of its position I am inclined to think that it must have been in the vicinity of the present fort of Nawagai. The fort having been taken by storm after a two days' engagement, "the men of Bájour who were rebels and infidels amongst whom the name of Islam was nearly extinct were all put to the sword and their wives and families made prisoners." The country of Bájour was then bestowed by Baber first on Khwaja Kilan and later in A. D. 1520 on Shah Mir Hussain who brought the Besúds, a sect allied to the Bájouris, from their lands and caused them to settle in Bájour.

The country of Bájour is considered fertile, and the climate somewhat milder than that of Kábul; snow seldom lasts more than two months, but the winter is severe, owing to the north winds. Rice, Indian-corn, masur, wheat, and barley are some of the principal products. The Bájour wheat is considered better than any other that can be procured in eastern Afghanistan and is largely imported into the Pesháwur market by the Malakand route, the bread made from it is remarkable for its whiteness.

The following are some of the clans in the district:—Mámun, War Mámun, Ibrahim Khel, Kákázai, Jandúli and Maidáni who collectively are known as Tarkáne or Tarkáláne.

The following are some of the principal towns in the district:—Asmár on the left bank of the Kunar river, Nawagai, Jandúl, Pashat, Khár, the seats of the respective Kháns of Bájour. Miankilli and Miár are two well-known villages on the high road from Pesháwur to Chitrál.

The population of Bájour is estimated as follows:—

Population.		Under the Khani of Asmár			
			5,000 including 1,000 fighting men		
		"	Nawagai	30,000	" 6,000 "
		"	Khár	4,500	" 1,000 "
		"	Pashat	2,500	" 500 "
		"	Jandúl	15,000	" 3,000 "
			Total	57,000	11,500



In addition to this total of fifty-seven thousand there are some 1,000 families of Hindkis, Paráchas and others who are not reckoned amongst the permanent settlers.

One of its principal exports is iron which is sent to Pesháwur for manufacture. It is not excavated from mines, but procured by smelting the sands of mountain streams. The imports are salt, sugar, indigo, spices and cotton fabrics. Goods are usually carried on mules and donkeys, but camels are occasionally used by Hindkis from Swát. The Chief is credited with being in possession of some field pieces cast at Kábul and presented to him.

In addition to the five sub-divisions, or Khanis, mentioned above there is in the Panjkhóra valley, a very fertile Dui (valley) watered by the Maidan Barāwal stream, which rises in the Barawal Hills and joins the Panjkhóra opposite Shahzadgai, a town at present under the suzerainty of Rahmatullah of Dír. The governor Sirdar Khan, resides at Maidan Banda, a fort on the left bank of the Barawal Naddi, and has a following of 2,000 fighting men.

EXPLORATIONS IN EASTERN AFGHANISTAN.

Butter, honey, rice and walnuts are largely exported to Pesháwur from the Maidan Barawal valley. The clans inhabiting it are known as Mallezai and are noted for their stingy and miserly habits. They are possessed of neither shame nor modesty, and seldom if ever entertain guests, a custom so predominant in other classes of Pathans. Hayát Khan in his work "Hayát-i-Afghani" alluding to the Maidan Barawal, speaks of the inhabitants as Barawalís; but they call themselves Mallezai. Barawal is the name given to a range of hills in Bájour inhabited by Gujars. These hills especially the northern slopes are densely clad with chir, deodár, seri and other large trees, as also with brushwood and grass.

From Barawal Bánda there is a route to Asmár which is however only practicable for foot passengers, and not utilized by traders.

On leaving Barawal Bánda, the first village of note, westwards, is Jánbatai, which has over 500 houses, the inhabitants of which employ themselves in smelting iron dust; smaller villages lie in the dales on either side, and are inhabited by Gujars and agriculturists. From Jánbatai an ascent is made to the Bínshai Kotal by a very bad road, the difficulties of which are increased by drifts of snow perpetually coming down from the hills to the north. Two miles below and west of the Kotal due south of the road, is the village of Bánda Sáhib Sádágan where iron smelting is likewise carried on; this village though in Asmár territory has been presented to the Khan of Dír. The eastern drainage from the Bínshai Kotal flows into the Panjkhora, the western into the Kunar. After leaving Bánda Sádágan the two next villages are Bar (upper) and Kuz (lower) Dangám two miles from the Bánda and about a hundred yards apart: on a hillock, between them, is a well constructed masonry fort of the same name as the village. 2½ miles further is Delí Behdád, and 3 miles beyond that Killa Asmár situated at the foot of the Barawal hills; 8 miles more and one reaches Asmár, the residence of the Chief.

ASMAR.

Asmár is a small independent principality, situated on the left bank of the Kunar River between Jellálábad and Chitrál, embracing an area of less than 500 square miles. It extends to the north-east as far as the village of Arnawai which commands one of the main roads into Káfiristan. There are three forts known as Asmár. The first on the banks of the Kunar river is the residence of the Khan who has a metal gun here which was cast for him by an Herati 15 years ago, and can be carried by 10 men. The second, also known as Sangar, is situated on a spur of the hill about ¾ mile S.E. of the first, and is occupied by the personal attendants of the chief: the highway from Jellálábad to Chitrál passes immediately under its walls and is completely commanded by it. The third, which is better known as Prish, is situated on the opposite bank of the river in Káfir lands, facing the residence of the Khan. A well-constructed wooden bridge between the two forts is thrown across the Kunar river by which laden animals can pass over without difficulty. This fort was built to protect the bridge, and to give timely notice of Káfir raids; it is rectangular has 4 bastions and the walls are loop-holed for musketry. It formerly belonged to the Káfirs, but was captured by the Pathans 15 years ago and handed over to the Khan of Asmár. A toll is exacted on the bridge and a duty has to be paid in Kabul money on merchandise. A further tax of a sheep from every flock and 10 seers of ghee from every herd of cattle is likewise enforced. When not at feud with the Pathans, the Káfir traders of the Kámdesh section come within two miles of this fort to a place known as Prish Ashál*, and there sell their slaves to traders from Pesháwur and Badakshan.

From its position on the Kunar river and on the highway from Jellálábad to Dír and Chitrál the situation of Asmár is commanding. The chief, Hazrat Ali,† is well versed in oriental flattery and etiquette and as a talker rivals Amán-ul-Mulk the ruler of Chitrál: unlike the latter however he has some education and can both read and write Persian: treachery and avarice are the two most prominent traits in his character. In appearance and manners very affable, but at heart a savage, he is very fond of gaudy and bright-colored apparel; and

* Prish Ashál in the Káfir language signifies the village of Prish. Ashál meaning hamlet and Prish the name of an individual.

† Hazrat Ali traces his descent from Kamardin the grandson, in the second degree, of Tarkáno or Tarkáláno the founder of the tribe of Pathans who are called Tarkáláno.

BAJOUR DISTRICT.

when dressed for any state occasion, red plays a conspicuous part on his person: the example set by him is freely copied by his retinue.

The Pesháwur lungis that are worked at Urmur command a ready sale at Asmár owing to the bright colors used in them. Singing is a pastime to which the people of Asmár are very much given. The songs in use are similar to those common to the Bájouris. The Sammu diet* of the Káfirs and the Sámának† of the Bájouris and Kabulis with meat or sugar occasionally added, form the usual meals of the Asmáris.

Villages of Asmár.

The following are the principal villages on the river bank above Asmár :—

1. Sangar or Asmár No. 2.
2. Shál, 3 miles from Asmár proper, the residence of the chief's uncle: the road leading to it is very difficult. Population 300.
3. Sao, 8 miles beyond Shál. Population 250.
4. Arnawai, 7 miles from Shao; the authority of Asmár is disputed here. The inhabitants are Káfirs by descent but call themselves Sheiks and say that they look to Shao Bába of Dír for guidance. As a rule the only Káfirs that are converts to the Islam faith and live amongst the Patháns, are those who have had to leave their country for various misdemeanours. Arnawai though it occasionally submits to Chitrál, is virtually independent. The town has a population of a thousand souls, and in former days belonged to Miah Umar, Chamkani of Pesháwur.
5. Lámbarbat is situated on the left bank of the Kunar river 6 miles beyond Arnawai; the inhabitants were originally Káfirs of the Kámos clan, but are now converts to the Sunni sect of Mahomedans. Population 300.
6. Umar is 8 miles from Lámbarbat; its Afghan name is Gad. Population 500.
7. Mirkandi,‡ 7 miles from Gad, in which are settlers of the Kámdesh section of Káfirs who are considered vassals of Chitrál, to which they pay a nominal tribute of butter and sheep, receiving in exchange cloths of far more value. The Káfirs settled in Mirkandi cannot be sold as slaves by the ruler of Chitrál. Population 400.

Large quantities of timber are obtained from the hills near Shál and Sangar and floated down the river principally by the Meahgáns for sale at Pesháwur. On every plank or trunk the Asmár chief levies a tax of two rupees, in addition to which the dealers pay one rupee for each tree, another for cutting and felling it, a third for conveying it to the brink of the stream, and a fourth to the Amír of Kabul at Lálpúra, making a total of six rupees per log. The Mohmands and others have also to be satisfied with presents; so that every log landed at Nowshera probably costs ten rupees.

The population of the Asmár district is estimated at 5,000 Tarkálánis, one-fifth of whom are liable to be called out for service by the Khan: including the Káfir and Kohistáni settlers the total number of inhabitants amount to 7,500. The Khan has a body guard of 200 fighting men called Tiarkhórs; any sudden descent by his neighbours would prove a difficult task owing to the chain of forts erected along his frontier. The Khan's men are armed with matchlocks of Kabul manufacture and bows and arrows similar to those used by the Káfirs. Gunpowder is made in the country, the sulphur being imported; and the lead for bullets is sold by the Káfirs.

There is a constant feud existing between Asmár and the Káfirs, which the Chitrál Chief encourages, as it enables him to get the surplus produce of the Káfir country into his hands. Should the Káfirs be disposed to attack they send an arrow to the chief: in like

* Vide Káfir diet.

† The diet Sámának consists of wheat steeped in hot water, the essence extracted and mixed with ground walnut, chalgozas, &c.

‡ Mirkandi is on the boundary between Chitrál and Asmár.

EXPLORATIONS IN EASTERN AFGHANISTAN.

manner if the chief wishes to take the initiative, he sends them a bullet. The individual to whom is entrusted the duty of delivering the bullet or arrow is always of low caste.

The people of Asmár are seemingly content; the soil is fertile and well irrigated, and yields two crops annually, the climate is favorable and pleasant, but the winters severe. In addition to ordinary husbandry the ryot earns money by wood-cutting. The hills are well clad with forest and undergrowth, cummin, *i.e.*, zankai or zira and timmar* grow wild on them.

Rice, wheat, barley and maize are the principal products of the soil, and suffice for the wants of the population: in favorable seasons the surplus is exported to Kunar. The fruits are plums, apricots, grapes, melons, mulberries and amluk, but only small quantities are exported. The walnuts from Shál are considered as good as any to be found in Afghanistan and are largely exported. The vegetables are turnips, carrots, radishes and pumpkins, the wild kakri is collected in the hills and also used as one: clover and lucerne are cultivated for cattle and horses. The vegetables enumerated are only eaten by the better class; amongst the lower orders, *guchi* is the principal one in use. Tobacco is grown, but not in sufficient quantity to supply the district's consumption, the deficiency being supplied by the Káfirs. All grain is deposited outside the village in Duliast†. The Mohmands and Umar Khels deposit their grain and other belongings in their respective graveyards.

The Khan takes a third of all produce, including clover, straw and hay: in addition to which, the ryot has to give the barber and blacksmith of his village a certain quantity of grain, as payment for their work. On the iron, prepared in the Zor Barawal valley, the duty varies from Rs. 5 to 10 for each furnace (the same tax is levied throughout Dír and Bájour): in addition to the above amount received in money, the Khan receives ten or twenty seers weight of iron which he disposes of at Miankilli. This additional duty is known as *nál* and is universal throughout eastern Afghanistan wherever iron is smelted. Water-mills, built at the cost of the ryots, become the property of the Khan, who levies one or two seers of flour from every maund of grain ground: this is collected during the week and every Friday is given to the poor and indigent‡. Those living in villages or hamlets on the hill sides and who have large herds of cattle pay, in addition to a third of their crops, one rupee per family, four seers of butter and a sheep yearly. The priest class pays no duties: the Imáms in charge of Masjids on the contrary receive "Peshwáza" which is a plate (pina) full of grain from each field belonging to the village in which each resides. These spiritual advisers likewise receive a certain amount from the Khan. Aslabands or Látaris pay no taxes, the Tiarkhórs are similarly exempt and further receive food and clothing from the Khan, but no wages. Powder and lead are supplied by the Khan to those on active service. The duties on exports or imports are alike, that is 1 rupee for every cooly load, 2 and 3 rupees for a donkey and horse load respectively. The tax on timber has already been stated, but the scale fixed for Meahgans is lower than for others, as they are expected to make presents of pistols, &c., to the Khan. On one occasion one of this favored class failed to present his nazar and finally discovered that the greater portion of his timber had been destroyed. From flocks and herds that come from Jellálábad into his country for pasturage the Khan exacts Rs. 5 for every herd, as well as some butter and cheese.

The badraggas and carriers pay all their earnings to the Khan, but those along the river bank to the north-east are less under control and more independent and have refused hitherto to forfeit what has been given to them as wages by traders and travellers.

Iron, butter, skins, wool, cummin, timmar, walnuts, honey, guchai or kharare and musk pods are the principal exports, and are conveyed either by the Shórtang Pass or by Nawagai *viâ* Kotal Indaráj to Kunar: there is a third and easier route by Tangi Nao than either of the other two, by which Kunar is reached in one day from Nawagai. The distance between Asmár and Kunar can be accomplished in a couple of days. The total value of the exports may be roughly estimated at Rs. 5,000 to 8,000.

* Timmar or Dambaré. The seeds used in several Pathán dishes.

† Duliast are pits dug in the ground from four to five feet deep and shaped not unlike a jar, which are plastered inside with a coating of cow-dung and mud, the mouths of such pits are closed with a wooden lid covered over with surface soil.

‡ This system is universal in Bájour.

BAJOUR DISTRICT.

The imports into Asmár are Indian manufactured fabrics, indigo, salt and the ordinary commodities that are carried about by a boxwala, in all valued at 3 to 4,000 Rupces.

Imports.

NAWAGAI.

Nawagai is the second Khani in the Bájour district. It is bounded on the north by a spur from the Laram range, on the south by the country of the Sápi, on the east by the Mangora valley, and on the west by the Pashat district. In this district there are five well-built forts: the most important bears the same name as the district and the second in consideration commands the Shinkári or Tangi Nao pass, and is garrisoned by 100 sowars who wear chain armour and are called Sarbaland Khans. The present ruler is a member of the Tarkáne or Tarkúláne sect of Pathans named Safdar Khan, son of Haidar Khan, a descendant of Kamardin, who divided the district of Bájour amongst his five sons.

Nawagai.

The fort of Nawagai, well known in eastern Afghanistan, is situated on a hillock in the Kamángara valley which drains into the Panjkhora river: immediately under the fort lies the village of the same name in which are over 200 houses. The fort is of masonry with 8 bastions and the walls loop-holed; it has 4 guns that were cast in Nawagai several years ago: practice is occasionally made with them. Water is procurable from a spring within the fort. Round the village of Nawagai extensive ruins are to be seen which give color to the belief that it was the fort of Bájour which was besieged by the Emperor Baber in A. D. 1519.

Fort of Nawagai.

The population of Nawagai is estimated at from thirty to thirty-five thousand, among whom are 6,000 fighting men (including cavalry), all armed with matchlocks; bows and arrows are not used.

Population.

The cultivation of the district being mainly dependent on rain, only one crop is raised during the year and this consists of either wheat, barley, maize, or kangri and a little pulse: pasturage being plentiful, cattle and flocks are in abundance. Fruit is scarce, but water-melons grow profusely.

Cultivation.

The revenue is derived from the produce, some of the inhabitants paying a half, others a fourth and fifth of the yield; no duty is levied on imports or exports. The Khan pays some of his servants in kind, at the rate of 16 maunds of grain per man per annum.

Revenue.

Wheat and wool are exported, whilst rice, cloth and arms of Kabul manufacture are the principal imports. Stolen rifles of English manufacture are to be seen with the Khan's personal attendants.

Exports and imports.

From Pesháwur on the south to Nawagai, the first stage is Matta (Mogalkhel) in the Doaba district; during the 2nd day's journey the Alikandi or Inzari Kotal has to be passed, which is always infested with robbers, and there is a scarcity of water: a halt is generally made at Pandiáli (Mohmand Tarukzái), the third stage is Gandáb (a large Mohmand pergunnah), route easy; the fourth Badásia in the Sápi country and the fifth Nawagai. Naka is the last of the Mohmand villages *en route*. This route, though practicable for baggage animals and kafilas, is, owing to the prevalence of robbers, not much used. The most frequented route from the west is along the banks of the Kunar to Pashat over Kotal-i-Sir-i-Lara or Spina Shuka. From the north there is no proper route, but from the east one runs from Miankilli along the Kháluzi river to its source by the Mangar Khala Pass.

Routes.

Feuds exist between the Nawagai Chief and those of Kunar, Khár and Pashat.

JANDUL.

Jandúl is the third Kháni in Bájour. The district is bounded on the north by the southern slopes of the Barawal range, on the south by the Umar Khel, on the east by the Panjkhora and on the west by Pashat and Khár. The name is of ancient origin and at one time embraced all the coun-

Jandúl.

EXPLORATIONS IN EASTERN AFGHANISTAN.

try that now comprises Bájour. The present ruler is Umara Khan son of Amán Khan, son of Faiztalab Khan, son of Hyát Khan, son of Afzal Khan, son of Ibrahim Khan, son of Kamardin of Nawagai. Umara Khan himself says he is a Mast Khel, one of the lesser sections of the Eusafzai; his age is between thirty and thirty-five. Hitherto he has been the more successful in the feud between himself and Rahmatullah of Dír; his district is smaller than Nawagai, but the revenue is considerably more. Baber in his memoirs alludes to being encamped in the Jandúl valley.

The population is estimated at 15,000 souls inclusive of 3,000 Látaris or fighting men and 250 cavalry or sowars. The Khan is credited with a certain amount of wealth, and is personally popular; the district is contented with his government. The fort of Barua in which the Chief lives is of stone structure and contains a field piece.

The country is irrigated and largely cultivated; the climate is salubrious, and the winters only occasionally severe; the valleys are fertile and the streams which are fed by springs have a plentiful supply of water throughout the year.

Faiztalab Khan, the grandfather of the present ruler, foreseeing the never-ending feud with the Khan of Dír, commenced the erection of a chain of forts along his borders with a view to preventing his southern neighbours from making inroads into his district, whilst engaged elsewhere. His example was neglected by his son Amán Khan, but the present ruler has not only revived the feud with Dír, but is strenuous in his endeavours to erect strongholds all over Jandúl. The Khan, though exercising supreme control over his ryots, does not practise the tyranny of his grandfather.

The following are some of the principal forts:—Kótgai, Mashkan, Tór Gundai, Shinzai, Killa Harif, Tór Killa, Anápi, Shina, Kánbat, Dangara, Pir Killa, Munda and Kurt Kani, the two last of which are to prevent inroads from the south, and the two first to guard the northern frontier. The route from Swat to Miankilli is easy and free from robbers.

The village of Miankilli being on the high road between Pesháwur and Badakshan is well known throughout eastern Afghanistan: it contains upwards of 1,500 houses, the inhabitants being chiefly merchants, artizans, blacksmiths, shoemakers, parachas and Hindki traders. Miár, which lies 7 miles north of Miankilli, is another large village, containing over 1,000 houses. Miankilli and Miár carry on a large trade with Badakshan, Bokhára and other portions of eastern and north-eastern Afghanistan, whilst the parachas occasionally go westwards to Káfiristan and bring away female slaves, who command a ready sale amongst travellers from beyond the Hindu Kush. Both these villages are reputed wealthy; the manufactures are iron, curing of skins, gunpowder, percussion caps, and bows and arrows of a superior quality. Sangar, Gangi killa, Gulderi or Gulder are some of the Sáfi villages.

In addition to the Tarkálane sect, there are several other clans located along the southern borders of this district, such as the Sáfi or Sápi, Kandhári, Másuds, Gurbáz, Vahéri or Kataséri, Kákizai and Khadikhel, the last of which are also to be met with in Nawagai and Pashat about Sarkamar.

Hayat Khan alluding in his work on Afghanistan to the Sáfi* states that they number in all 12,000 families, but judging from what I was told by the present Akhund of Swat, who is of the Sáfi tribe, and others I think the number is under estimated. The Akhund *increases it by two-thirds*, as follows:—8,500 souls in Bájour and 2,400 houses in Laghman, Tagao, Nijrao and Pesháwur.

Dehganst, Hindkis and Shínwaris are also to be met with in Jandúl, the Dehgans are employed in the manufacture of gunpowder and are adepts in curing skins, the Hindkis are professional traders; whilst the Shínwaris are generally employed in attendance on the Khan of Jandúl, and in guarding his eastern frontier towards the Panjkhora river.

* The Sáfi sect during Baber's time were Káfirs, but later on the Persian invader Nadir Shah alludes to the Sáfis occupying portions of Laghman and the Tagao valley.

† Some say of this sect that they are Arabs, others Hindus or Káfirs who are scattered over Afghanistan numbering about 25,000 souls: their language is known as Bashaí.

BAJOUR DISTRICT.

Umara Khan's revenue has by some been estimated at a lac, but this is excessive, and half that amount would be nearer his annual income. The value of merchandise passing annually through Miankilli and Miár is slightly less than a couple of lacs.

The produce of the land is similar to that of Swat and Asmár and the taxes to those of Nawagai.

PASHAT.

Pashat in comparison with the three previous Khanis of Bájour, is insignificant. Aslam Khan, the chief, has fled from his country and is at present a fugitive in Pesháwur. He is descended from Kamardin, being the son of Hamid Khan, who was the son of Paínda Khan, son of Salé Khan, son of Mádáh Khan, the son of Kamardiu.

This district has now been annexed by Nawagai. In former days the Khan had a following of 500 fighting men. The country is dependent on rain for its water.

KUNAR.

This Khani is also small and, but for the protection of the Jandúl chief, would have been absorbed by Nawagai. Dilaram Khan, the chief, is the son of Mirza Amán Khan, and the grandson of Kamardin. During the lifetime of the latter, Nawagai, Jandúl and Pashat, as far as Chigan Serai on the banks of the Kunar, owned allegiance to Khár. Dilaram has a following of 1,000 fighting men. The soil of the country is in parts rich, but the east is dependent on rain.

The village of Khár, the residence of the Khan, contains from 5 to 6 hundred houses and is situated on a small stream of the same name midway between Miankilli and Nawagai. The Khan's income does not exceed 5,000 Kábuli rupees.

DÍR DISTRICT.

The name Dír is of Káfir origin. The district of Dír is in the heart of the mountains: the population is greater than that of Swat and in addition to the Mallezai, who are the present proprietors of the land, embraces members of many sects. Cultivation is confined principally to the valleys, and to the lower slopes of hills which are terraced. One of the side valleys as well as the residence of the Khan are also known under the name of Dír. The latter is an irregular fort of mud and stone, ill-kept and fast going to ruin, situated 5,650 feet above sea level, on a flat spur 40 to 50 feet high; it is used solely by the Khan and his followers. The village of Dír, better known as Aríankot, is similarly situated, but detached from the fort by a small stream; it contains 500 houses.

This district is bounded on the north and north-west by the Lowarai mountains, on the south-east by the Laram range, on the east by the Gorbant hills, and on the south by Asmár, Jandúl and Bájour proper. It comprises the following sub-divisions corresponding to the principal valleys:—Tálásh, Maidan Bájour, Jánbatai, Kháluna, Rábát, Bibiar, Hátitang, Shahzadgai, Shíringal, and the Dír valley.

The Dír valley from the Lowarai Kotal to the Panjkhora river is slightly over 15 miles in length and does not exceed two miles in breadth. Panákot is the only other large village besides Dír and is four miles distant from it; it is the residence of Ashraf Khan, the third son of the ruler Rahmatullah. The population is estimated at 6,000, a third of whom are Aslabands, the proportion being greater than in other valleys owing to the proximity of the Káfirs. The route from Dír to Chitrál passes through this valley. Ancient remains and ruins are to be seen dotted about the valley and would well repay the researches of an archæologist.

EXPLORATIONS IN EASTERN AFGHANISTAN.

This valley is situated at the source of the Panjkhora river, and was annexed after the Eusafzais had conquered Dír from the Káfirs; it is now governed by two Khans under Rahmatullah; the population is estimated at from 10 to 12 thousand souls, of which 2,500 are available for service. Hill men and Gújars are numerous but there are no Mallezais; it is said that the hill men were formerly Rajpoots and were converted to the Islam faith. The valley is very fertile, and the climate pleasant but the winter is very severe. Two crops are annually raised in the glens but the hill slopes yield only one. The products are similar to those of Swat, save that wheat takes the place of rice. The men are reported of quiet disposition, and make excellent agriculturists. The musk deer is found in large numbers. This valley is not to be confounded with the Tálásh that lies at the junction of the Panjkhora and Swat streams. The word Tálásh derives its name from two Káfir brothers named Tá and Lásh; the former held lands about Serai, the latter about Gumbatai; the Káfirs migrated north-eastwards when the country was conquered by the Mahomedans at the beginning of the 11th century, to the head of the Panjkhora river and there formed a new colony under the brothers Tá and Lásh which new abode likewise received the name of Tálásh or Táláshi given not so much after the joint surnames of the leaders, as signifying that having searched (Tálásh) they had at last secured a resting place.

The following are some of the principal Tálásh villages :—Tal, Pátrák, Lámbutai, Gáwaldái, Baríkót, Galkót, Beár, Bélá, Hayágé and Shreth.

This valley of Maidan has already been described as a part of Bájour, for the reason that although it is at present governed by Dír the natives are too conservative to speak of the tract as other than appertaining to Bájour country.

Jánbatai though a small and narrow valley affords excellent pasturage for cattle and sheep which are driven thither during the season: the owners pay a duty in kind to the Khan of the valley. A great quantity of iron is worked up in the valley. The inhabitants speak a language different to Káfri, Chitráli or Pashtu, but similar to the dialect in use in the Astor valley in Kashmir territory. The Chief of this place is Sirdar Khan of Barawal Banda, and the tract is included in Dír proper; the population is roughly estimated at 2,000, of this number 400 are fighting men.

The Kháluna valley embraces that portion of the Panjkhora river which lies between the forts of Rábát and Chutiatan, the tribes occupying this tract are the Sultán Khel and Akhonzáda Khel sections of the Mallezai; the population is estimated at 7,500 or 1,500 houses, each house furnishing a fighting man. In addition to agricultural labour several are engaged in trade with Pesháwur and Badakshan, these traders are known as parachas and are reputed wealthy. Ghee manufactured by the Gujars is one of the principal exports. The sects above mentioned are rebellious and at constant feud with each other, and it is owing to this that traders avoid passing through the valley *en route* from Swat to Dír. With strangers they take umbrage on the slightest provocation, and though reputed hospitable are yet ever ready to rob. Fish abound in the main stream but are not as a rule caught because Pathans do not eat them. Here the division of land is not after Sheikh Malli's ruling, but should any one be disposed to sell it can only be to a Mallezai. The hills on either side of the Panjkhora abound in timber, but nature is not assisted in the valleys by the inhabitants, and such fruits as are procurable have not much culture bestowed on them. A Khan or governor appointed by the ruler of Dír resides in the valley.

Rábát is of very small extent: it takes its name from the fort which is situated on the Panjkhora, on the highway from Swat to Dír. This fort is built of stone and mortar with four bastions or towers and is commodious, but there is no supply of water within its walls. From its position on a hillock it commands the entrance to the Laram pass; a small garden immediately below the fort and on the river bank is well cared for. The Khan of Rábát is brother-in-law to the ruler of Dír and has a following of 500 men: the population of this tract does not exceed 3,000. I noticed here several English carbines which I was told were purchased immediately after the Umbeyla Campaign of 1863. Cartridges are procured from Pesháwur. The Khan is held in great respect by his subjects, and is renowned for his hospitality, never failing to return gift for gift. Butter and honey (the last is collected from hives) are largely exported either through Hindus or Meahgans.

DIR DISTRICT.

Bibiar. The valley of Bibiar is very narrow and hemmed in by high hills on either side, which prevent the sun shining on it except about midday. It possesses a fort, situated on the right bank of the Panjkhora, a mile above the fort of Rábát. The Khan is a son of the chief of Dír, his predecessor the younger brother to the Khan of Rábát, resigned as he found that he had more to pay to Rahmatullah of Dír than his actual income. The structure of the fort is rectangular and built of mud and stone. The strength of the Khan's fighting men is estimated at 800 which would give a population of about 4,000.

Hátitang. Hátitang is a small tract between Rábát and Barua of Jandúl possessing one fort; the population is 1,500 including 300 Aslabands.

Shahzadgai (I-a-Serai). Shahzadgai fort is situated in I-a-Serai lands on the banks of the Panjkhora. The four walls and bastions of the building are in good repair and the structure is of mud and stone. It is one of the boundary forts adjoining Bájour country. The population of I-a-Serai is about 3,000: owing to pasturage being scarce, flocks and herds are few in number. The distribution of lands is not in keeping with Sheikh Malli's ruling, and there are no Mallezai proprietors. Shahzadgai is the dufter of the Tarkáláni sect. Sirdar Khan of Bájour lays claim to this fort. Whilst we were there sorties were constantly being made and attacks planned against the outpost of Kunáter, a large and well-built fortification of Bájour; adjoining it is the village of the same name which lies on the highway and kafila route from Swat to Dír containing upwards of 400 houses, where reside several arbezans and merchants.

Shiringal. Shiringal is a tract in the Panjkhora valley. The fort bearing the same name lies about 20 miles above Chutiátan, on the right bank of the river, and is inhabited by the Painda Khel section of the Eusafzais who muster 900 fighting men. The tract is governed by Jamroz Khan son of Rahmatullah. The hills are well clad with chir, serai and deodar forests. Pasturage being very plentiful Gujars abound. The population is estimated at over 5,000.

Kháni of Dír. The Khan belongs to the Khwájozai section of the Eusaf stock. The Khwájozai are divided into the Mallezai, Sultán Khels located in the Kháluna valley and Nasiruddins about Rábát.

Among the Eusaf stock the Mallezai rank first, and their leading clan is the Painda Khels located in the Dír valley; to this last named clan belongs Rahmatullah the present ruler. The selection came about in this manner; when Swat was first annexed by the Eusafzais all the country north of the Laram Pass was held by the Káfirs, who made frequent raids on the Eusafzais, who became so exasperated that they proclaimed a Jihad, thus securing the aid of the Mandans, Tarkálánis, Mohmands and Utman Khels. The Eusafzais as being the originators of the proposed invasion had the right of selecting the leader, which they invested in the Mallezai; these selected the Painda clan from amongst whom a dictator named Ibrahim was appointed; and from him the Khani has descended down in proper succession from father to son to the present ruler. To confirm the selection, the chief of each sect came forward and whilst Ibrahim was seated tied one fold of the turban on his head, thereby acknowledging him and his successors their rightful sovereigns. On the other hand the Mallezai promised that in the event of the contemplated enterprise proving a success, all lands draining into the Kunar river would be assigned to the Tarkálánis. Success did attend this attack and the Káfirs retreated across the river, the lands were then parcelled out, and the disputes that arose in the assignment between the Eusafzais, Mandans and Mallezais were settled by Akhund Salak Sahib, who apportioned the northern limits of the lately conquered tracts to the Mallezai; at the same time the Eusafzais and Mandans were given to understand that they would be expected to assist their brethren, till they were in a position to hold their own. The Tarkálánis took what was first decided on and duly appointed a governor, but they had to resign their former "dufter" in Swat when they removed to Asmár. The Mallezai likewise, who had grants with the Khwájozais in Kuz Swat in the Uch plain, assigned away their portions as Serais to people who now pay a nominal tribute to the Dír Chief.

Some years after, when Nasim Khan was ruler, the Mallezais of Dír determined to annex the Tálásh valley: the inhabitants were neither Mahomedans nor Káfirs; but according to the Tazkirra (a history of the Eusafzais) by the sons of Akhund Salak, the original

EXPLORATIONS IN EASTERN AFGHANISTAN.

of which in the Pashtu tongue is in the possession of Latif Jan Badsha of Bákhta in Swat, were either Hindus or Zoroastrians and were armed with bows and arrows. They were driven out and only those who embraced the faith of the victors allowed to remain; a large portion betook themselves to Káfiristan, but in which valleys they have settled I have not yet been able to ascertain with any degree of certainty.

Meah Sahib Gul, one of my companions, relates that he once passed the night in the Tálásh valley in the house of an aged man, who after the evening's repast proudly pointed out some live embers, which he stated had been kept alight without intermission for several years past, and further added that his father was of a persuasion that held fire in veneration. The aged man, though calling himself a Mahomedan, still clung to such of his ancestral rites, as he could practise without arousing suspicion. Other travellers, that have passed through Tálásh, also affirm that the populace are merely Mahomedans in name; few if any observe either the orthodox prayers or feasts, and it is the exception rather than the rule for a village to possess Jumats or Masjids.

At the time when the Mallezais proceeded to annex Tálásh, their adviser Akhund Salak was dead; but a Morid of Akhund Panju Baba joined the expedition and lost his life there. Although the Afghans came off victorious, none of the sects, that were engaged in the fighting elected to settle in this new tract; but all assigned their allotments to other sections. In this engagement the Mallezais were assisted from the west by the Khwájozais, Bazidzais and Tarkálánis, whilst the Buneris who came over in large numbers rendered aid from the opposite direction; the inhabitants of Tálásh were thus forced to betake themselves either north-eastwards in the direction of Yassan, or westwards across the Kunar into Káfir country.

Although the Káfirs have been driven across the river, the lands on Dír's north-western boundary are seldom if ever free from inroads. Each village at the head of the Dír valley possesses a high watch tower, which is occupied every night by sentries. In the event of any Káfirs being observed prowling about an alarm is given by beat of drums. Travellers, unless their numerical strength is considerable, are invariably attacked between the village of Ashreth and the top of the Lowarai pass.

The present ruler Rahmatullah Khan* has seven sons, four of whom are entitled to shares in the kingdom: the distribution of Dír amongst them was given in my previous report (para. 21, page 4); to the three remaining ones he has assigned lands during his lifetime; two of these are located in the Tálásh valley and the other has a small holding in the Panjkhora at Hátitang between Rábát and Shahzadgai: whether they will be permitted to retain them after their father's death will depend on the disposition of the new chief.

Although the heir-apparent is the Hakim of the Dír valley, and resides with his father in Dír he is not permitted to take any part in the present administration of the state.

The first in rank amongst Rahmatullah's advisers is Saiad Karim Badshah of Kumbar in Maidan-Bájour; he is a well informed man having the goodwill of his master at heart. To him is entrusted all correspondence with Chitrál, Kabul and Pesháwur. The second adviser is Kázi Sahib of the Gujar caste and elder brother of the famous Shao Baba: he is upwards of 80 years of age, and his business is the settlement of internal disputes, which he carries out with the aid of a Jirga, delivering judgment according to the shariat. The other adviser is Akhonzada Khel of Kháluna.

The advisers of the Khan of Dír are more competent and trustworthy than those of Aman-ul-Mulk of Chitrál; but his mutinous and unnatural sons are a source of trouble, not only to himself but to the state in general: the anxiety they cause him is fast telling on his health, and though comparatively young he yet presents the appearance of an aged man. He asked my advice as to how he should act towards them, and I suggested that he should nominate the eldest his heir, that he should send the two next to Pesháwur, to gain an insight into the manner of rightly administering justice, and that he should disinherit

* Whilst preparing this report I have been informed that Rahmatullah Khan is dead and that his eldest son

DIR DISTRICT.

the youngest, who was a traitor to his father and his country. Each Khan has a following of Tiarkhors similar to those in Asmár.

The Khan of Dír had till a short time ago the right of nominating governors of the Khwájozai and Bazidzai sects of the Mallezai faction who are settled in Swat; but for the last two years or more the Khan of Jandúl, supported by Miah Gul, Akhund of Swat, has defied this authority and brought about intertribal feuds: however in the event of Dír being involved in a war with either Chitrál or the Káfirs, all would combine against the common foe. The people of Bunér when involved in any serious disputes look for assistance to Dír, and in the present disturbed state of Swat have thrown in their lot with the Khan.

Amongst the advisers of Dír strange to say there is not one Mallezai: these wazirs do not receive pay, but have Jagírs bestowed on them to defray their expenses.

Hindu merchants are occasionally taken into the confidence of the chief of the province in which they have settled and they seldom abuse such trust. At Kumbhar village, is a Hindu named Neku, who supplies Rahmatullah with any information he may collect on his journeys: being a man of means he likewise advances sums of money to the chief and supplies the commissariat with grain.

The Khans of the valleys mentioned above are under the immediate orders of Rahmatullah and pay him a certain tribute. Traders that resort to the Panjkhora valley for the purpose of cutting timber, pay the fixed amount to Dír and not to the Khan of the valley in which the timber is cut, though a trifle is given to the latter that he may not throw obstacles in the way.

Should the chief choose he may appoint one of humble origin to be Khan of a valley: the same ruling existed in Summa Eusafzai before its annexation.

The ryots are somewhat discontented with their present chief's system of administration, and especially dislike forced labor: when our party were proceeding to Ashreth, owing to rumours of Káfirs having been seen about the Lowarai pass, the chief ordered a large escort of armed men to accompany us, who obeyed sullenly; and on our arriving at Bízogah, (probably with a view to intimidating us), they fired off several muskets as if attacked, but on finding we took no notice, they asked permission to return to Dír, which we gladly accorded.

There are two classes of retainers, Tiarkhors and Lataris, the former having more perquisites than the latter. Whatsoever the Khan personally requires is obtained through Tiarkhors; they also act as personal guards, and perform various other duties: the service is considered superior to that of the Lataris; in all the Chief has a following of 200 Tiarkhors. Arms, food and clothes are supplied to them by the Chief. In time of war they form a "morchabandi,"* of their own with an officer or Jamedar of their selection.

The Lataris are paid in kind, each Sowar receiving annually 16 maunds of grain; they have to supply their own weapons and clothes with the exception of boots and steel armour; but their horses and saddlery are furnished by the state. This service is not popular and is only resorted to when other means of livelihood fail: those at present engaged on it come from Maidan Bájour. Each valley has to furnish a proportional number of Lataris, who serve under their own banner. On occasions of raid, an officer generally of the same clan as the Khan is selected from amongst the Lataris. When ordered to fight, should a "Later" refuse, a fine called "Naga" is imposed on him, which is generally two sheep for every day's absence. The gain from these fines is divided amongst the Lataris that are called out.

Swords, matchlocks, shields, bows, arrows and spears are the principal weapons in use in Dír territory; a Nishan denotes a spear with a pennon attached, whilst those without it are called Lakaras or Bálas. The spears are made from bamboo procured in Pesháwur and tipped and lacquered at Miankilli: the lacquering is done in a variety of colors and with some pretensions to

* A company that garrisons a stone enclosure.

EXPLORATIONS IN EASTERN AFGHANISTAN.

artistic design; their length varies from 12 to 16 feet and both ends are pointed. Practice with the spear is a pastime with all who have horses.

Of swords, those of Guzerat workmanship are preferred, and, as a rule all Tiarkhors are armed with them. Artificers are kept by the state for cleaning and sharpening all weapons; for this service, grants of Serai lands are assigned them. Matchlocks are the ordinary Kabul ones; a few carbines and rifles, which have been stolen from Pesháwur and elsewhere, are to be seen in almost every village. Weapons in the Tálásh valley are the worst of their kind and the least looked after, but in the Dír valley all arms are kept in better preservation owing to the proximity of the Káfirs. About Panákot the men are armed with bows and arrows, and some possess "Kataris." * Sports known as "mukha" are frequently held in the Dír valley; prizes of sheep and goats are given to the individual who has shot at a mark most successfully. The bows are made of Pastaona wood; but are not considered equal to the Káfir ones. The Pathans consider those of Dír the best. An adept Pathan can shoot an arrow quite as far as a bullet from his matchlock would travel, and oftener with better result. The arrows are made from the Khodála reed and have iron tips fixed at one end. Shields, dark-colored and ill-kept, are occasionally met with but the Pathans of Dír are not clever at protecting themselves with this weapon of defence. I was told, that on occasions, when escaping from an invested fort by leaping from the walls, they affix shields to their feet to break the force of their fall. As a rule the shields are made of rhinoceros hide manufactured in India and exported into Swat and Dír; inferior ones are made in Pesháwur of ordinary hide. The "Kisbats" or belts (to which are attached flasks and bullet pouches) are procured from Miár in Bájour, and cost from two to three rupees each, but they are inferior in workmanship to those manufactured by the Waziris, nor are the Dír flints as good, as those to be seen with the men of Khost. At Kapurgarri they make a superior quality of Kisbat, saddles and trappings, the latter costing from 50 to 100 Rs. each and the former from 20 to 25 Rs.

Camels are not known in Dír, and horses are scarce and not bred in the district, but buffaloes, cows, goats, sheep, donkeys and mules abound; mules and ponies are kept by the trading class, whilst donkeys are universally employed; as a rule each family possesses three pairs of bullocks, which in this country are of an inferior breed.

Several wild animals are to be met with: deer of different kinds, wild sheep, and nilgai abound, and monkeys, bears, leopards, ibex, wild pigs, jackals, wolves, wild cats, grave-diggers, and otters are also often seen: of reptiles, one finds iguanos, lizards, scorpions, centipedes and a few snakes. In the hot months the dwellings are infested with mosquitoes, fleas and other vermin.

Floricán, partridge, farn, grouse, cranes, water-fowls and ducks are all eaten being caught with hawks or killed with matchlocks. Fish are in plenty in the larger streams but are not eaten. The skins of animals shot are as a rule cured and brought into use.

Bear's fat, or grease, is used for medicinal purposes, and a soup prepared from the meat is given to horses. The skins of iguanos and otters are used for pistol cases. Pigs are plentiful in the Tálásh district, and prove very destructive to the standing crops; to keep away the grave-diggers fires for three nights have to be lighted around newly made graves. Wild cats prove very destructive to bee-hives.

The general appearance of the Dír population is that of a fair-complexioned race, combined with a tinge of yellow, with round faces, they are uniform in stature, have big heads, large feet and brown colored eyes: few are to be met with that have not suffered from goitre. As a class they are very avaricious, but light-hearted and even-tempered; they are indolent, conceited, inhospitable, selfish, and quarrelsome; they devour their food without ceremony, in person are anything but cleanly, and are very treacherous—amongst women, gesticulation is common and language not over refined: whenever a number meet, whether at a Masjid on Friday, or at gatherings on festive occasions, there are sure to be bickerings and quarrels. With such qualities it is not surprising that divorces are common. As a rule a Mallezai is very averse to mentioning either his own name or that of his village, owing to a superstition, that some misfortune will occur, if he does so.

* Eastern and Western.

DIR DISTRICT.

Owing to difference of climate some portions of Dír yield two crops in the year, whilst others only give one. In the fertile Tálásh valley, where the cultivation extends to the sides of the hills, and in some instances even up to the crest, the yield is but once a year. In Barawal the soil as a rule admits of a second harvest. The Laram range yields two crops, which are mainly dependent for their water on rain, as snow does not remain sufficiently long to start springs. In the Binshai valley pasturage is to be found in plenty on both slopes of the hill range, whilst the northern slopes of the Barawal range are densely wooded. In the Dír valley there are two crops yearly, but owing to the severity of the weather and the lateness of the season, the second crop does not ripen to perfection.

The valleys yield the following grains and pulses:—wheat, rice, Indian and spiked millets, bajra, barley and kangni, *the rayed* kidney-bean, (mai) peas, lobia, bakra or bakilla. The consumption amounts to a third of the produce, and rice and wheat are the staple diet; the latter, which is of a superior quality, is neglected when ripening, and a wild plant called mastak is permitted to grow side by side with it, the result being, that the two are gathered simultaneously, and the seeds get mixed and together ground into flour, thereby producing an inferior bread. Hand-cakes of barley are also made, but such is the indifference and indolence of the women, that they do not take the trouble to separate the husks from the grain. Khushal Khan, referring in his work to the manners and habits of the Dír women, severely censures them for their apathy and utter disregard for household duties.

Sarshaf, gunjíd or kanzilla (sessame) and jumama are grown, but principally for export to Pesháwúr, where an oil is extracted from their seeds: karizak (safflower) is mixed with parched wheat and eaten by those who cannot procure any thing better; walnuts, jalgozas, zira, timmar and amluk grow wild on the hills, quantities being collected for exportation. Honey, wild and cultured, is to be had in abundance, nine-tenths of the quantity procured being exported. Fruit trees are to be met with in gardens, as well as found growing in a wild state, but not in such abundance as in Asmár. Of vegetables, turnips, carrots, radishes, soa (common dill), onions, kasela, palak, ság and shaftal, are eaten by the population generally, and not as at Asmár confined to the better class. From the seed of the wild creeper kujai, a dish is prepared, which is considered a delicacy: this seed is exported to Pesháwúr from the Tálásh and Barawal valleys, where the plant grows profusely: cucumbers and melons of various descriptions are cultivated, but not sufficient for exportation.

Although the lands in Dír territory have been distributed amongst the Mallezai and other sections of Pathans in perpetuity, there are very few orchards to be met with owing to the practice of destroying one another's fruit trees, to avenge a wrong.

The Khan, who resides at Dír, exacts a small duty, the larger portion being paid to the Hákim of the valley; the remaining valleys pay tribute, varying in amount from a half to a fifth of the yield of the soil; the Khan also expects a share of grass, shaftal, and charry (stalks) for the use of his stable: the Mallezai sect pay no such duties and are virtually their own masters; in the event of one of them wishing to dispose of his lands, the purchaser must be a Mallezai, the Khan's consent being necessary. The grounds in the Swat valley, that have been allotted according to the rules laid down by Sheik Malli, are likewise subject to final orders from the Khan of Dír. In the Tálásh valley each malik is virtually supreme, but pays a fixed annual duty in kind, and is bound to furnish a certain number of lateris. None of the influential men in this valley are Mallezais. There are two governors, who have jágir lands assigned to them.

In Panákot a sixth of the annual yield is paid to the Khan, as well as the prescribed supply of milk and butter. Dums or musicians are exempt from all taxes, their lands are reckoned amongst the serai assignments, and they in addition receive an annual gift of grain from the ruler. Each village has its own musicians, who receive grain (a contribution called arrah) from every house in the village; this arrah is a portion set aside by every family to meet the demands of musicians, blacksmiths, barbers and the like whose respective professions prevent them from being agriculturists. Barbers likewise receive grants of serai lands, though smaller than those allotted to musicians, and pay no taxes to the state. Shoe-makers are also exempt from taxation, and obtain free gifts of lands, but less than either musicians or barbers. Carpenters receive serai lands, and get their arrah from the village to which they belong; in social rank they come after barbers. Blacksmiths rank lowest, and are provided for by the state.

EXPLORATIONS IN EASTERN AFGHANISTAN.

Watermills are the property of the local khan and not, as in Asmár, of the ruler. The amount of flour collected every Friday, in payment for the use of the mill, is claimed as a perquisite by the carpenter and blacksmith. The village masjid is presided over by an Akhund or Mullah, generally an ignorant man, more guided by Akhund Sulak's work "Rashid ul Bian" than by the precepts of the Koran.

The corn due to the Khan is collected by the Tiarkhors, who deposit it in dūlias. It is not measured by weight, but by Pinas, or when the quantity is large, by Chat or Gundai.

Caravans, passing through Dír territory, are taxed at Dír on the same scale as at Asmár, viz., 1, 2 and 3 rupees per load carried by men, mules and horses respectively. Káfilas on arriving at Dír pay duty on their merchandise, as well as present Nazars to the Khan, who furnishes an escort of badraggas as a safeguard against the Káfirs, who infest the Lowarai pass; this escort is fed at the expense of the caravan, and accompanies the party as far as Ashreth. The next stage is Mirkandi, which can be accomplished without the aid of badraggas. The proper season for crossing the Kotal is from April to June, and a heavier duty is enforced, if a caravan proceeds at any other time. The Khan receives a certain sum, which varies with the quality of the ore, on all iron brought to the furnace. There are two localities where iron smelting is carried on; the one in Jánbatai is taxed at 7, 6 and 5 rupees for every furnace, whilst in the Dír valley about Kashkarai the rates are higher being 9, 8 and 7 rupees annually. Fines inflicted on individuals are received by the Hakim of the valley, in which the offence has been committed, but the tax on cattle and flocks is paid to the ruler. Shikaris pay no tax, but those who devote themselves exclusively to killing musk-deer, present the Khan with 2 or 3 pods annually, the value of a pod being from 8 to 10 rupees.

Rice, wheat, honey and ghee, goats, sheep and buffaloes, iron, pattu, amluk, walnuts, jalgozas, till, kanzalli, saru, zira, timmar, cured skins of sorts and pinas (plates) form the chief exports; of these rice is sent out of the district in large quantities packed on mules or donkeys. Rice, wheat, zira, honey and ghee, are sold by weight, the weigher receiving half an anna for every rupee's worth weighed: walnuts are estimated by loads. Iron is taken to Kalabagh to be worked up, and then brought back and resold in the district. The value of the exports is estimated at over 2 lacs of rupees, and that of the imports at about Rs. 50,000. The latter consist of salt, cloths of Indian manufacture (susai), indigo, sugar, lac ornaments, spices and the contents of an ordinary hawker's box.

The principal route runs from Swat to Chitrál, and that portion of it which lies in the district under notice is, considering the mountainous nature of the country, fairly well adapted for beasts of burden. From the Lowarai pass to the village of Ashreth is the worst part of the road, and it can only be accomplished during the months of May, June and July with any degree of safety. There is an alternative route from Killa Rábát to Chutiátan, which follows the Panjkhora river; but owing to the unfriendly disposition of the inhabitants, it is not much utilised for traffic: men on foot, can avoid the Káfirs by following the Panjkhora river to its source, crossing the mountain range to westward, and descending into the Kunar valley abreast of Chitrál. A mountain track leads from Panákot to Arnawai on the Kunar river, and a direct path runs from Dír to Asmár *viâ* Jánbatai and the Binshai Kotal.

The population of Dír is estimated at 59,500, composed as follows:—

Mallezais	14,000	including	3,000	fighting men
Tálásh valley	12,000	"	2,500	"
Maidan Bájour	7,000	"	2,000	"
Jánbatai	3,000	"	1,000	"
Rábát	5,000	"	1,000	"
Bibiar	3,000	"	700	"
Dír	6,000	"	1,500	"
Panákot	2,500	"	600	"
Kháluna	7,000	"	1,500	"

These numbers only include settlers, who possess grants of land. If the Gujars, Hindkis, and other inhabitants were added, the total would probably amount to 200,000.

DIR DISTRICT.

Every village has its band of musicians, whose duties are to accompany wedding processions and sound the call to arms. Each band generally consists of four performers; one plays a big drum, two kettledrums, and the fourth a clarinet, a dancing boy accompanies them. When an enemy approaches, the kettledrums are sounded, and all, who hear the call to arms, get ready; the beat of drums is taken up by the next village and so on, till the entire valley responds to the call: the musicians then lead the way to the place of assembly, singing songs of martial strain, recalling the brave deeds of their ancestors.

When the Akhund Sahib makes a visit in state he is preceded by two Mullahs carrying the Koran on a colored handkerchief; all, that purpose fighting, pass under it, and obtain a blessing, whilst the women intercede on behalf of their husbands, presenting grain and other offerings to the Akhund. On their return from a campaign the Akhund again sallies forth in state to meet the warriors, receiving alms *en route* and consoling the women who have lost their husbands.

The inhabitants of the Tálásh valley have some customs peculiar to themselves. On the birth of a child, for instance, the infant is taken from its mother, and covered over with a coating of cowdung, which, they say, has the effect of checking infectious diseases, and of rendering the sting of a scorpion harmless. The coating is allowed to remain on the infant for a few minutes, when it is washed off with warm water.

There are no separate houses for the sick as in Káfiristan. For ordinary colds and similar ailments the Mullah is considered all powerful.

Parents select wives and husbands for their children, who are given in marriage any time after the age of fifteen. On the death of the father the lands are assigned amongst the children according to Mahomedan customs. Disputes are settled by jirgahs according to the shariat. Accused debtors are absolved on taking an oath on the Koran, and denying the alleged claims. Oaths are also taken by invoking Kaka Sahib, Pir Baba or Akhund Salak. In Tálásh debtors can not avoid payment so easily, their cases being gone into by an appointed jirgah.

In Dír as in Swat the women have a certain amount of freedom, and are permitted to visit the shrine at Nowshera, erected in honor of Kaka Sahib, and the one in Buner (Pir Baba's); they resort to the latter in small numbers, bringing with them charawa or offerings, consisting of horns or jhandas, covered with red skins, and sometimes money. On Fridays they either visit one another, or resort to the graveyards. As a class the women of Dír, though daring and frivolous, are more moral than those of Swat and Bájour. The men are fond of outdoor sports, and are considered better shots with their matchlocks than their southern neighbours, although in Swat the weapons are of a superior quality. The people of Maidan Bájour are famed as swordsmen, whilst those of the Khaluna valley are considered adepts at erecting Sungas, and at fighting under cover.

Several diseases are very prevalent in this district, owing partly to the cultivation of rice, and partly to the scanty food of the people, who seldom eat either meat or butter; their dwelling places are quite unfit for human habitation, and the inhabitants themselves are very unclean in their persons; it is not surprising therefore, that a septuagenarian is considered a curiosity. Pulmonary diseases are common, whilst amongst the adults few, if any, are exempt from the results attending inordinate excesses: a ruddy and healthy appearance is seldom met with, some form of eruption being generally visible.

The Dír folk adopt unique remedies. To cure jaundice, iron dust or refuse, known as spankaro, is washed a hundred times in butter-milk, and then given to the patient, who must at the same time be particular in abstaining from the use of ghee in his diet. For dysentery, a bolus is made of raisins, ajwain, zira (black or white), molasses and nutmeg, which is mixed in a chicken broth; after swallowing this the patient is covered over with as much covering, as he can bear. For liver complaints the Akhund's prescription is adhered to, which consists of ordinary bread cakes warmed and applied; if no cure is effected cupping is resorted to, by which more lives are lost than saved. For a woman at childbirth, or one in a stage of decline, a decoction is prescribed, known as panjiri, which is made of dry ginger, gums of forty almonds, raisins, cocoa-nut, poppy seed, cassia, absus, calthrops, anise seed, ajwain,

EXPLORATIONS IN EASTERN AFGHANISTAN.

turmeric, gur and musk, well mixed together and heated over a fire with ghee ; a table-spoonfull is given to the patient 4 to 5 times a day. I was asked, if I could prepare the panjiri, and on my replying in the affirmative, the belief in my being a Yunani Hakím was confirmed. For sore eyes alum, anise seed, or cowdung is the remedy.

In the Dír country a ceremony, known as "Ashar," is observed when erecting dwellings, at harvest gatherings, and at threshing time.

Ashar. In the first case stones and mud are collected by the men, and water brought by the women, whilst the musicians play on their musical instruments; after the mud and water have been mixed, the carpenters erect the doors, and the barber, another accessory to the Ashar, superintends the boiling of rice; by this time the women, being freed from their work, collect in the unfinished building, and dance and sing. In the hafiz dance a woman is blind-folded, and, moving about with a stick, is supposed to imitate the Akhund, the others dance around her reciting obscene songs; the men are occupied with their work, but to shew their appreciation occasionally exclaim "ala ala". The other dance of "kaonter" is thus performed:—the women form a ring, in the centre of which a peg is driven into the ground; a female styled the kaonter then enters the circle, and holds the peg with one hand; the rest of the women pass themselves off as men, and whilst twirling round, one of them separates herself from the others, and with a peculiar action, with one leg lifted up, enters the ring and embraces the kaonter, exclaiming "kaonter ragalade-ek-pai nishta," which means, there is a pigeon here that is minus one leg; whilst this is being enacted, the musicians are playing on their drums and clarionets, and the barber is watching the progress made in the preparations for a repast. Such fun and frolic continues, till the men give over working, and enter into their midst, which is a signal to break up; before doing so however, they partake of whatever the barber has been preparing, and when this repast is finished all adjourn to their respective quarters.

CHITRÁL OR KASHKAR DISTRICT.

There is a tradition that the kingdom of Káshkar, about five centuries ago, was in the possession of the Chinese; but there is nothing to be found in the works of ancient writers confirming this statement: then we are told the country came under the sway of the Persians, when their invading hordes, under the leadership of Nadir Shah, poured down upon India, and a Persian governor was appointed to the management of Chitrál. During the lifetime of Shamshu Tabrez* of Multan, the ruling Raesat†, or governor, of Chitrál was summoned to appear before the Shah of Persia, and being desirous, before quitting his country, of appointing some one to act as his representative during his absence, he handed over the governorship of his district at the advice of Shamshu Tabrez to a "chela" or pupil of that priest, on the understanding that the "chela" would revert to his priestly functions on his, the governor's return: these terms being agreed upon the governor proceeded to Persia. The name of this chela was Baba Yayub. Those, who claim to be descended from the Baba, aver, that he was a Chágátai of the same stock as the Emperor Baber.

The whole tract of country, westwards of Gakuch and terminating on the eastern borders of Káfiristan, is at the present day governed by Aman-ul-Mulk, the Badshah of Chitrál, who claims descent from Baba Yayub, who he declares was a son of the Emperor Timur Lung.

The system of government in Chitrál resembles that in Persia, except the selling into slavery of the ryots, which is of late introduction: this practice is said to have been first established by Shah Kator, the grandfather of the present ruler, to replenish his impoverished treasury. When Chitrál was under Chinese rule, the governor was appointed from Yarkund, which is fifteen marches from the capital of Káshkar *viâ* the Dura Pass. (I visited the head of this pass, and can safely pronounce it to be the easiest of all routes leading northwards from Chitrál, especially when the feasibility of procuring supplies *en route*

* Shamshu Tabrez of Multan was a revered saint or Pír who resided at Chitrál.

† Governors of this district were then designated Raesas. At present there is a Raes named Urush Khan living at Fyzabad in Badakshan who formerly lived at Gakuch, but on the latter place being annexed by Kashmir,

CHITRAL DISTRICT.

is taken into consideration). It was by this route that all direct communications were kept up and tribute remitted. Afterwards, when the country was administered by Persian governors, the main line of communication lay through the Ludkho valley and over the Dura Pass into Persian territory. From the time that Baba Yayub took over the administration of Káshkar Persia has claimed no tribute from it; and of late Káshkar has proclaimed herself an independent state. There are still to be seen the ruins of a monument, said to have been erected, when the Persian governors conducted the affairs of state.

The town, or village, of Chitrál is at an elevation of 5,100 feet above sea level; the district lies in the heart of a mountainous tract of country; the soil is rich, and the villages studded with fruit trees that yield abundantly.

When the Chinese held sway the capital was Ain, a village ten miles south of Chitrál; the district of Chitrál then comprised five sub-divisions, *viz.*:—Darosh, which lies south of Chitrál on the banks of the Kunar river and on the highway to Dír, while the fort commands the entrance into the Shushai valley; Chitrál; Shogoth, which lies north of the capital and at the entrance to the Arkari and Ludkho valleys; Murico or Drassan, north-east of Chitrál, along which valley there is a route leading into Badakshan over the Turico pass; Mastuj, which also lies north-east of Chitrál, and of which the fort commands the mouth of the Laspur and Ghizar valleys, and is situated on the left bank of the Kunar stream: by following this stream an entrance can be gained into Shagnan and Wokhan over the Baroghil pass, the route however being devoid of all vegetation for three or four marches. These sub-divisions exist still under the supreme control of Aman-ul-Mulk, who has added another, *viz.*, that of Yassan which is subservient to Drassan. All men nominated to be governors of these sub-divisions are appointed by the Badshah.

Owing to the country of Chitrál being completely enclosed by lofty mountain barriers and egress being very difficult, it has come to be looked upon as a stronghold for prisoners: this may account for the tradition that Káshgar was at one time King Solomon's prison.

The Dura pass is five marches from Chitrál: the camping-ground near the foot of the pass, is at the hot springs of Shahsalim on land locally known as Zagistan. Immediately below the springs is the fort of Góbór at an elevation of 9,150 feet above sea level, beyond which no vegetation is to be seen in the valley itself, though trees and grass grow on the hill slopes. From the fort to the pass (elevation 14,900) the ascent is very gradual. Snow lies on the ground above Góbór for nine months during the year, and, although on the pass it never completely disappears, yet baggage animals can be taken across during the months of June and July: snowstorms are of frequent occurrence in this valley especially beyond the newly erected fort of Góbór: several instances are on record of travellers being overtaken and losing their lives. Around the fort of Góbór there is a large expanse of musk willow forest which is celebrated for its fragrance. The water of the springs of Shahsalim, as it bubbles upwards from the earth, is too hot for bathing in, so a narrow channel has been cut about twenty feet long, which carries off the water to a reservoir, over which a hut has been erected, where people can bathe: bathing in these springs is supposed to be a cure for skin diseases. Immediately northwards towards Badakshan and below the Dura Kotal lies a small lake, which is frequently frozen over, and which the pathway from the pass to Zebák leaves to the west.

The Nuksan pass lies north-east of the Dura, entrance to it being gained by the valley of the Arkari, which drains into the Ludkho stream opposite the village of Shogoth. In addition to being a thousand feet higher, the Nuksan pass, as its name implies, is more difficult than the Dura, and does not admit of laden animals being taken across, but necessitates the employment of carriers: this difficulty is only experienced from the Chitrál direction, as the northern slopes are more gentle. Vegetation on this side reaches almost to the crest of the Hindu Kush range. Travellers on foot adopt the route over the Nuksan pass owing to its being the more direct one for Zebák, and because they thus avoid the Káfirs who infest the Dura Pass. Degal is the first village in Badakshan reached after crossing the Nuksan Kotal. Between this pass and the Dura there are two other passes, the Khartiza and Agzam, also leading from the Arkari valley, but neither are much used; of the two the Agzam is pronounced the easier.

EXPLORATIONS IN EASTERN AFGHANISTAN.

The Lowarai pass lies thirty-six miles due south of Chitrál at an elevation of 10,450 feet above sea level, and runs over the range of hills, which separates the states of Dír and Chitrál. From Dír the first stage is to Gujar, beyond which there is neither vegetation nor cultivation. The ascent from Góbór to the pass is very easy and the gradient uniform; but the descent to Ashreth is very difficult for baggage animals, and travellers, whilst making it, run the risk of being waylaid and murdered by Káfirs, who infest the upper portions of the range: any attempt to cross the pass without a strong escort furnished by Dír or Darosh, seldom meets with success unless the caravan itself happens to be well guarded. (For further remarks on Káfir inroads along this route *vide* the Geographical Society's Proceedings for January 1884, page 7). For traders the pass is open from September to November, and even then the pass is not free of snow. Snow storms are of common occurrence during the winter months, and the hurricanes, that blow from the north, prove very destructive to trees. Bizogah, which lies midway between the Kotal and Ashreth, is the spot generally selected by the Káfirs for attack.

The pass of Tui is at an elevation of 14,610 feet above sea level, and is the alternative route to Yassan from Chitrál: it was the one which our party crossed when proceeding to Gilgit, as the Ghizar route was in the hands of Pahilwan Khan, between whom and Aman-ul-Mulk existed a bitter feud. The difficulties attending the descent into Yassan by the Tui pass, are considered greater than those of the majority of passes leading over the great Hindu Kush range; for baggage animals it is rendered impassable by a glacier on the eastern face. The pass can be crossed during three months in the year, but even then great danger attends the traveller; whereas the Ghizar pass is comparatively easy. (An account of this route will be found in detail in Major Biddulph's work "Tribes of the Hindu Kush," chap. 5). This route is frequently used by traders. In addition to the four passes mentioned above there are a few more in the Chitrál district, which I will now describe from information obtained locally.

First in order comes the Baroghil pass, which is, as a route, a very easy one, and in its present condition practicable for artillery; but after leaving Killa Darband, which is the second stage from Drasan, all signs of vegetation in the valley cease and even firewood becomes scarce. This pass is open for a longer period than the others; according to some it is practicable for half the year, whilst others—and notably amongst them my companion S—G—, who has frequently traversed this route,—state that only during 4 months can the journey be made, and even then all necessaries including firewood and grass must be carried with the camp.

The next pass is from Drassan, *vid* the Turico valley, and leads direct to Killa Panj on the Oxus. It is in constant use by traders, who prefer it to the one mentioned above, owing to the inconvenience of having to carry supplies for three long stages.

From the Darkot valley is another pass in the Chitrál territory, which has been described by previous explorers, notably the late Mr. Hayward. I have been told on what appears to be good authority that Russian agents are treating with the Shah of Chitrál, to farm the Darkot valley to them at a yearly rental of two lacs of rupees.

Lastly, from Darosh to Mastuj there exists a track, occasionally used, leading through the Shushai valley over the mountain range and finally into the Láspur Darra.

As mentioned above the Chitrál district has five sub-divisions. The first in importance, Darosh, has its southern boundary touching the Dír territory. It consists of two principal valleys, intersected by several ravines and glens. The Kunar river up to the village of Keshi constitutes its western boundary, whilst its eastern is formed by the Lowarai range.

The fort of Darosh is situated on the left bank of the Kunar river: it is of rectangular shape with a high bastion at each corner, and is constructed of mud and stones. To the south and east of this fort lies the Darosh plain, a wide expanse studded with several scattered hamlets, interspersed with gardens of fruit trees of various kinds. Water is in abundance, and the fields are laid out in terraces. Immediately under the fort is a wooden bridge by which cattle with some difficulty cross the river. Two crops of corn are annually raised from the soil, and in some parts cotton is sown; but judging from the small quantity we noticed it was probably being grown as an experiment. Some of the inhabitants of Darosh are employed in trade with Dír and with Káfirs from the Kalashgum valley. Except

CHITRAL DISTRICT.

such abundance as in other portions of the country. Forest trees are yearly cut down and floated into Nowshera by Meahgan traders, who have a complete monopoly of the Chitrál timber trade.

The population of the Darosh pergunnah from Arnawai to Braz, including the Shushai valley, has been estimated at about six thousand souls, or 1,200 houses; each house has to furnish a fighting man armed with matchlock or bow. In the previous report some remarks and notes were made on the Shushai valley, and it was mentioned, that Persian settlers in it are employed in the manufacture of matchlocks, which are furnished to the Shah of Chitrál; the manufacturers however are not permitted to export such arms. For this work of supplying arms to the state the men enjoy free grants of lands. Rice of a superior quality is grown in this sub-division and supplied to the chief for his personal consumption.

From an elevation of 4,600 feet the Shushai valley rises to upwards of 9,000 feet above sea level; on the higher level only one crop is reaped annually. The fruits of this valley are considered very rich and luscious. The monál and argus pheasant, chicor and others of the feathered tribe abound, as also markhor, wild goat, and musk deer; bears, leopards and monkeys are very common. Falcons and hawks are here captured, and presented to the Shah. Chogas of a fine texture are manufactured, and are much sought after by traders. Some of the lead mines are worked, but only to a limited extent, as the ruler is averse to its being known that his country is rich in minerals.

The Governor of Darosh in May, 1883, was Kokan Beg, a foster-brother of Aman-ul-Mulk. The population, like that of the rest of Chitrál, is very scanty, probably owing to the extensive sale of families, which the ruler has indulged in during the past few years for the purpose of enriching his treasury.

The following are some of the principal villages in Darosh:—Braz, Ain, Darosh and Galatak, and in the Shushai valley:—Shushai, Kashiuta and Madalash.

Chitrál, though of small extent (embracing the main valley of the Kunar river from Ain to Shali), is very fertile: cultivation extends from one Chitrál. to two miles on either bank of the river, and the long spurs, which shoot out from the main ranges of hills, are thickly overgrown with grass and deodar trees.

The fort and four scattered hamlets, collectively known as Chitrál, are situated on the right bank of the Kunar river, three miles below its junction with the Ludkho stream, and at an elevation of 5,100 feet above sea level. Within the fort resides the chief, Aman-ul-Mulk, with a certain number of his followers: the environs of the fort are considerable, extending along the river bank for nearly a mile, and including several walled gardens; but the actual residence is insignificant and badly designed, none of its rooms being larger than 20 feet by 12. When a durbar is held, or any large assemblage collected, the meeting takes place in one of the above mentioned enclosures, all of which are beautifully sheltered and shaded by large and stately plane trees (chínar).

A well-constructed wooden bridge has been thrown across the river a little distance north of the fort; some remarks on it have been made in the previous report.

Fruit trees are abundant about Chitrál, especially the mulberry and apricot, which are famed far and wide; cherries and pears are also to be found in the western glens. The houses of those residing in and about Chitrál proper, are of better construction, so far as inner accommodation goes.

Not far from the fort of Chitrál there is a market place or Serai, erected by the Shah for the convenience of merchants; it is the usual resort of traders, and no fee is required for occupying it: rumour has it that this is no concession, but one of many means adopted by the Chief to find out the actual goods and merchandise brought from India and central Asia.

The products of the soil are wheat, barley and rice. The men are of a pleasant disposition and with no fellow-feeling for Afghans. Singing and dancing are their principal pastimes: the instruments most in use on festive occasions are the sittar and sarnao. The population may be roughly estimated at 1,500 houses, or about 8,000 souls. Cattle, considering the extent of pasturage to be met with, are scarce. In the Ain Darra, which lies south-west of Chitrál, the inhabitants are Kalash Káfirs, who pay a nominal tribute to the Shah, and are permitted to adhere to their own peculiar rites and ceremonies. The heir apparent, or Nizam-ul-Mulk, is the Governor of this sub-division; Sagar, Chitrál, Danil, Shali and Kagozi are some of the principal villages, and there are several scattered Káfir hamlets in the Bamburath and Rumbur valleys.

EXPLORATIONS IN EASTERN AFGHANISTAN.

Shogoth constitutes the north-western portion of the Chitrál district, and comprises the main valley of the Ludkhko. The source of this river is in the Hindu Kush mountains at the Dura pass, and the Bagoshta, Arkari and Ozur are its tributaries, each forming an extensive and fertile Darra or valley; in addition to these there are numerous other smaller glens more or less populated. At the junction of the above named tributaries the valley is tolerably wide and the soil irrigated, but elsewhere it is a narrow defile, in some parts so hill bound that, the pathway has to make precipitous ascents and descents on the edge of an almost perpendicular scarp. The main valley varies in elevation from 6,000 to 10,000 feet above sea level.

The soil yields only one crop annually, which is generally wheat, and which is sown about the end of October, but not reaped before June or July. Owing to the grain taking so long to ripen, a second crop fails to come to perfection.

The greater portion of the race inhabiting this tract of country are Shiahhs, and claim descent from the original settlers of Munjan and parts of Badakshan. They style themselves Mushkil Khushas, a phrase denoting difficulties removed, which took its origin from the action of their saint Amir Khisrao Sahib, who, by severing himself and followers from the Sunni sect of Mahomedans, released them from various rules and observances which had previously been a great burden.

As a people they have few wants, are simple in their habits, and are fond of music and dancing. In addition to the Mushkil Khushas there are various other tribes located in the Ludkhko valley, who are said to have been Káfirs not long ago: be this at it may, they are undoubtedly a mixed race, a conclusion arrived at not only from the diversity of languages spoken, but also from the marked differences in their features; for whilst some are clearly of Aryan origin, others bear unmistakeable traces of Tartar descent.

During Shah Kator's reign the greater portion of his slaves were procured from this valley. Some villages were pointed out to us, of which the whole of the inhabitants had been captured and sold into slavery: this may account for the population of this sub-division being so scanty, and at present scarcely exceeding 1,200 houses, or 6,000 souls in all. The high road from Chitrál to Badakshan lies through Shogoth, either by the main valley over the Dura pass, or through the Arkari valley and over the Nuksan, Agzam or Khartiza passes.

The two principal villages are Shogoth and Daroshp, and the forts are Andarhi, Parabik and Góbór. In the Bogoshta darra Chirwali is the one large village, and in the Ozur valley Chiwat and Madashil.

Grapes are plentiful, but the hills are sparingly clad with forest. Cattle and sheep are in abundance, and the men much given to eating flesh. Game of sorts is plentiful, whilst falcons and hawks are caught in large numbers, (the method of entrapping these birds has been mentioned in my former report). A kind of cake prepared from the juice of the grape, called Káláu, is made in this valley, the receipt having been borrowed from the Káfirs. Chogas, gloves and woollen stockings are largely made for export. The women are adepts at needle-work, and turn out handsome bags and caps, which are artistically worked over with colored silks. An ornament that the poorer class of women wear is made of grass and known as Dilas.

I was told that silver and lead mines existed in the Ozur valley, but that the Shah would not permit them to be worked. The water of the main valley is pronounced very wholesome. The general appearance of the inhabitants is healthy. The Hákim of this sub-division is Baidam Khan, a natural son of Aman-ul-Mulk.

The word Ludkhko or Ludzu is a compound word derived from "Lud" few, and "Kho" or "Zum" a mountain. There are two hot springs in this valley, one near Daroshp, and the other at the foot of the Dura Kotal, both of which have mineral properties.

Drassan is that portion of the Chitrál district which is known as Kohistan or the hill country, and is sub-divided into Turico and Murico. It comprises the tract of country north of Kagozi village on the Kunar river (ten miles north-east of Chitrál); its southern boundary runs from this village to Khost, and thence along the Turico stream to its source in the Hindu Kush mountains; its western limit is a spur of the main ridge, which ends immediately above Kagozi: and its northern is the Hindu Kush. The first sub-division of Drassan comprises the valley of the Tirachmir river, which, after flowing for thirty five miles from south-west to north-east, is joined by the Turico stream, and then winds round and flows in a nearly opposite direction, till it joins the Mastoi or Kama stream at Khost. The second sub-division of Drassan is

CHITRAL DISTRICT.

the Turico valley, and the third the Murico, a strip of country lying between the junction of the Tirachmir and Turico and the confluence of their combined waters with the main stream.

Of the three valleys the Tirachmir is the least productive, on account of its high elevation. Its stream rises in the famed mountain of the same name, the summit of which is more than 25,000 feet above sea level: the upper half of this valley has snow lying on its surface for ten months of the year, but the lower half, though narrow, is very fertile; however, owing to the severity of the weather, the wheat fails to arrive at a proper state of maturity. Smaller valleys, which begin in the Hindu Kush, drain into the Tirach stream, and these though of some width present merely the appearance of vast fields of snow. The population of the valley does not exceed 3,000 souls, all of whom belong to the Shiah sect.

This valley also begins in the Hindu Kush mountains, but at an elevation of probably not more than 15,000 feet above sea level. At its head is one of the minor passes leading into Wakhán. The smaller valleys, which drain into the Turico, such as the Lankho and others, owing to the high elevations at which they are situated, are not inhabited; the main valley however for more than three-fourths of its length shews signs of cultivation, and is dotted over with scattered hamlets, which increase in size and numbers, as one proceeds lower down. Vegetation on the surrounding hills is scanty, and large trees few and far between. The principal product is wheat, and apricot, walnut and mulberry trees are frequently met with round about the villages. There are two large arsenic mines situated at the junction of the Turico and Tirachmir streams, which yield a fair revenue to the Shah of Chitrál. Chogas of various sorts are manufactured and are highly prized.

Here, as in the Tirachmir valley, the inhabitants are of the Shiah sect, healthy in appearance and of fair complexion. The population is estimated at from four to five thousand. The heir apparent is the governor of the valley, but of late his presence has been required at Yassan to check Pahlwan Khan's inroads.

The houses are low and badly constructed; the beams used for roofing are of Bedmusk timber. Cattle are scarce, but goats and sheep are plentiful. The soil yields an annual crop.

The name Murico is given to that portion of Drassan, that lies between the main valley and the junction of the Turico and Tirachmir streams. The capital is the fort of Drassan situated at an elevation of 6,640 feet above sea level on the left bank of the Murico stream. This stream in the vicinity of Drassan is separated from the Kunar by a bare, rocky tongue of land about eight miles in length, two in width and fifty feet high.

The fort, which is the residence of the second son of Aman-ul-Mulk, is of rectangular shape with towers at the four corners, and is built of mud and stone. The cultivation of the valley lies almost entirely on the right bank of the stream, extending along a considerable portion of the hill range, which divides it from the Tirachmir valley. Sheep and goats are in large numbers, and are tended by the women, who, whilst so occupied, pass their time in knitting woollen socks for their families. Fruit trees are not plentiful and firewood is scarce: the lidki or pine torch, so essential for domestic use is imported from Chitrál Pani. There is only one harvest during the year. The dress of the inhabitants is of wool manufactured by themselves. The men of this sub-division have the reputation of keeping very much to themselves, and not mixing with their surrounding neighbours; they have also the credit of being great pedestrians.

Falcon and hawk catching is largely carried on and well repays the trappers. A tenth of the revenue derived from the crops is claimed by the governor. Matchlocks are the principal arms in use: chogas form one of the chief manufactures of the sub-division, and the Kirbiri and Margalun command a ready sale; the former is made from the wool of unborn lambs or kids, which is obtained by killing pregnant ewes; the Margalun is made from the down of ducks intermixed with the woollen threads. Salt is extracted from the soil about Lun, but not in sufficient quantity for the consumption of the district, whilst black salt, which is much appreciated, is imported from Badakshan.

The population is of the Shiah sect and is estimated at 1,200 houses. In cases of emergency every adult is liable to be called out for service. Lun situated immediately

EXPLORATIONS IN EASTERN AFGHANISTAN.

above the junction of the Kunar and Murico streams, is the only large village in the Drassan pergunnah.

The Chitrál Bala, or Mastuj, district is bounded on the north by Drassan; on the south by Dír, Tangir and Darel; on the east by Gakuch, a district of Kashmir, lately annexed, and on the west by Chitrál Paín, or Darosh, and Chitrál proper. The district is in three sub-divisions, viz:—Mastuj, Yassan or the Warashgum valley, and the Ghizar and Laspur valleys. The population is very scanty, the majority having deserted their homes to escape from the tyranny and oppression of Gor Aman and Pahlwan, the former rulers of Chitrál Bala. Since 1878 however this tract of country has been annexed by Aman-ul-Mulk, and Pahlwan is now a refugee about Tangir and Darel. It is entirely due to the assistance, that the Kashmir state has rendered to the Shah of Chitrál that he has been able to hold his own against Pahlwan. The religion formerly existing in this valley is said to have been Buddhism.

Mastuj, the capital of Chitrál Bala, is of ancient and historical note. It is situated on the left bank of the Kunar river at an elevation of 7,290 feet above sea level, and commands the entrance to the Laspur valley. The fort of Mastuj is of rectangular shape with four bastions at its corners and is constructed of earth and stone. The main valley is fertile having cultivation on both sides.

When Chitrál Bala was merely a dependency of the Chitrál Kingdom, Mastuj was the principal town and the residence of Gor Aman. Gilgit and Gakuch were formerly considered sub-divisions of Mastuj, but when Gor Aman involved himself in quarrels with Chitrál on one side and with Kashmir on the other, all his lands were conquered, Kashmir taking Gilgit and Gakuch, whilst Aman-ul-Mulk annexed Chitrál Bala. When I was in this district Kokan Bégh was its governor, and Yassan and Warashgum were being administered by the Heir Apparent.

The climate of Mastuj is mild and snow is by no means an annual occurrence in the valley. The soil yields two crops in the year, but from the second a bumper harvest is never expected, as the season is too far advanced for the grain to perfectly ripen. The fruit trees yield just sufficient for the wants of the inhabitants, so that there is no export of dried fruits. Lead and antimony are found in the vicinity of Mastuj on the opposite bank of the river, but all, that is excavated, belongs to the Shah. Gold washing is, with the permission of Aman-ul-Mulk, carried on in the Mastuj stream, both above and below the fort, but is not worked systematically enough to render it a source of income to the state.

The inhabitants are of the Shiah denomination and, although not absolutely priest ridden, are mean and cowardly: no doubt, the constant dread of being sold into slavery has had a great deal to do with their depressed condition. This nefarious trade has been carried on to a considerable extent in this valley, and only half the lands suitable for cultivation have in consequence been brought under the plough. Cattle and sheep are to be met with but not in large numbers: the flesh of goats is preferred by the inhabitants to that of sheep.

The Saiads of the village of Chawinj are reported to be an intelligent class, conversant with Mahomedan rites and ceremonies. Rice is grown in some portions of this sub-division, but wheat is the staple food of the inhabitants. The manufacture of chogas, pattus, and socks is largely carried on by both men and women, whilst hawks and falcons are captured, and with the consent of the Shah, sold to traders from Dír and Badakshan. Tunis, markhor, and muskdeer abound on the hills in the Ghizar and Laspur valleys; foxes wolves and jackals are also to be met with.

Mastuj is a more ancient town than Chitrál, and was formerly a rendezvous for kafilas. The emperor Taimur visited this place more than once, and on each occasion being pleased with its climate and surroundings made short stays: he extended its gardens and encouraged traders to utilize it as one of their depôts. The town lies on the main road to Kabul, Badakshan and Gilgit. Some of the older inhabitants told me that their forefathers were not of the same persuasion as themselves, but were idolaters, very probably Buddhists. The language at present spoken in the vicinity of Mastuj is similar to that of Gilgit, except that Persian words and phrases have crept in, probably owing to some followers of Taimur, having settled here. The valley about Mastuj is capable of maintaining a large population, but to such an extent has slavery been carried on, that the present number of souls does not exceed 10,000, which would not be considered too large for a quarter the extent of land that Mastuj occupies.

CHITRAL DISTRICT.

Ghizar valley begins about twenty miles south of Mastuj, and runs in an easterly direction to Gupis, where its waters drain into the Yassan stream, a tributary of the Gilgit river. The most direct route from Gilgit to Chitrál lies through this valley and was traversed by Major Biddulph in 1878 (*vide* "Tribes of the Hindu Kush," Chap. V). The valley is described as fertile, with a population of from six to seven thousand, principally of the Shiah sect. The soil yields an annual crop.

The Laspur valley begins at the hill range due east of Chitrál, and its river, after flowing for half its length in a north-easterly direction, turns to the north and flows into the Kunar river by Mastuj fort. Though this valley is but half the size of Ghizar, it is reputed to be the most populous and most productive in all Chitrál. The gardens, orchards, beds of roses, and wild flowers, that deck the hill slopes, are the talk of all who have seen them. The markhor and muskdeer abound in the valley, the shooting of the latter, is very remunerative. The blankets manufactured in the Laspur valley have a reputation superior to all in eastern Afghanistan; they are generally white and of a fine texture. Sheep and cattle are very plentiful, and find ample pasturage on the grassy slopes of the hills. Traders from Swat and Dír frequently visit this valley for the purpose of procuring musk pods and blankets. We were told that Buddhist remains and the ruins of ancient cities are to be met with. Matchlocks with short barrels are the only firearms used. The population is said to exceed 10,000 souls.

Yassan the capital of the valley so named is situated at an elevation of 7,560 feet above sea level on the right bank of the Yassan river at a spot where the foot of the hills is over a mile distant from the stream.

The principal valleys which drain into this stream in Yassan territory are the Tui, Darkot Asumbar and Naspargol, all populated, the Asumbar being the most fertile. Through the Tui valley lies the alternative route to Mastuj, and the road, following the Darkot, leads to Sarhad and Badakshan, and is constantly used by traders with laden animals during three months of the year, whilst for foot passengers it is always practicable, unless the winter is exceptionally severe. By the Asumbar valley Gakuch is reached, and this route, although involving the passage of a somewhat high pass is pronounced to be not nearly so difficult as that of the Warashgum valley. The Naspargol, as far as it extends, flows parallel with the Ghizar, but being devoid of habitation for a couple of stages the route is seldom adopted.

The outlaw Palilwan Khan resided in Yassan before he was exiled. The fort is capable of holding a thousand men, and wells have been sunk inside the ramparts. The soil in the Yassan valley is very rich; but the climate and the severity of the winters will not permit of more than one crop being raised annually. The Shiah sect predominates now, but at one time the inhabitants are said to have been Buddhists. The ordinary clothes worn are made of wool, the caps are after the same style as that adopted by the Kampta tribe of Káfirs. The population of the Yassan district exceeds 20,000.

The distribution of land is carried out on a very different system to that of the Pathans. The land is owned exclusively by the ruler who farms out portions of it to his subjects at a certain rental. The farmers are divided into two classes, *viz.*, those who have held allotments for generations, and those who have settled in Chitrál within the present generation; knowing the Shah's absolute power and authority, both classes alike work at their fields in fear and trembling, and are apparently resigned, so strong is their belief in "Kismet" or fate, to whatever calamity may overtake them.

Settlers desirous of farming lands in Chitrál are presented to the Shah, and acquainted with the terms on which they will be accepted as citizens, which are that wives will be provided for them, and that when once married they are not to quit Chitrál territory, any attempt to do so being considered a capital crime: on consenting to these terms the parties are handed over to the Sakkal or Chief's agent, who, from all accounts, is readily able to procure wives for them. The expenses incurred in these marriage ceremonies are borne by the state, but are never very excessive, the gifts consisting principally of pieces of cloth and a few sheep; lands are then assigned in any valley they may select, unless they happen to be taken into the service of the Shah as his personal attendants. As a rule the Badshah is averse to extending this system of farming to Pathans as they are generally considered unruly subjects. The Pathans who have settled on the southern frontier of Chitrál, bordering on Dír territory, are a source of trouble and annoyance to the Badshah, as after a while they invariably leave the country and take their families with them. Although the chief is

EXPLORATIONS IN EASTERN AFGHANISTAN.

not habitually tyrannical, his supreme power is such that his subjects live in constant dread, and he has only to express a wish for it to be gratified. When a man of note, or even one of inferior degree, disappears or comes to an untimely end, it is generally understood that he had in some way come under the displeasure of his ruler. On one occasion whilst we were in the presence of the chief, intimation was brought to the effect that one of his subjects had been waylaid and severely wounded with sword cuts, on hearing which the chief turned to me and enquired if I could render any assistance; but learning the nature of the wounds I replied that I was powerless, being only a physician and no surgeon: before we had taken leave of the chief we heard that the man had died. On enquiry I learnt that the murder had been instigated by the chief and that eventually the murderer would be secretly rewarded.

Murders are rare amongst the people of Chitrál, and when they occur the murderer and his family are sold into slavery. Although of late purchasers are not always forthcoming, yet it cannot be said that the traffic in human beings has entirely ceased. It is a well-known fact that women whose husbands are alive have been purchased by the men of Swat and Dir at prices varying from 150 to 300 rupees each, and then been married a second time; and although Shao Baba and others have repeatedly expressed it as their opinion that such marriages are not in strict accordance with the precepts of the Koran, little heed is given to their remonstrances.

Disputes are supposed to be settled according to the ruling of the Shariat, but virtually the will of the ruler takes precedence. No marriages are permitted in Chitrál without the consent of this tyrant, a law very strictly enforced in Chitrál Pain, whatever the degree of the aspirant. Those in distant districts obtain the consent of the Hákim under whom they may be. On the arrival of travellers and traders at Chitrál information is forthwith conveyed to the Shah, and it rests entirely with him whether he should turn them back or not; he moreover regards with great dislike any one attempting to penetrate into Káfiristan and does his utmost to stop it. Personal attendants wait on the chief for four months in the year and then go to their homes for three months, their places being filled up by fresh ones just returned from furlough. Some of these menials by pleasing their chief have had gifts of lands bestowed on them for life. Wazirs, or advisers, have jagirs assigned to them; state servants receive their wages in kind. Forced labor is practised to a very great extent; when for instance I was going through the Kalash valley the trees were being felled for the Meahgans by men who received neither wages nor food for their work.

In Chitrál every adult is liable to be called out for service should occasion require.

Fighting population.

If an outpost of Chitrál is expected to be attacked, the chief issues orders to the governor of the nearest valley to despatch a certain number of armed men, whose ammunition is forwarded from Chitrál. Each valley has a standard of its own which is accompanied by drums, flutes and other musical instruments. The fighting principally consists in defending 'sungas', or stone enclosures, from which sorties are sometimes made and the foe encountered hand to hand. New settlers are seldom called out for such attacks but only those on whom reliance can be placed. The Badakshánis in the Shushai valley, the Káfirs of Kalashgum and Pathan settlers in Chitrál are exempt from military service, and Baltis (carriers) are not expected to turn out on such occasions; instances however are on record when Káfirs have volunteered, notably so in the campaign against Gilgit, when they brought back the bodies of their kinsmen, who fell in the engagement, for burial in their own lands.

Each body of men collected from a particular valley appoints its own officers; and when several such bands are massed together the senior officer present takes command of the combined forces. Orders are not given by word of command but by signals with different colored flags, a red flag for instance, conveying the order that the men are to fire before coming to close quarters; sungas are erected by the men under the surveillance of an officer. The garrisons of these sungas swear on the Koran to fight faithfully. Each sunga is named after the valley, that its constructors inhabit. The cavalry in addition to their ordinary arms are supplied with lassoes which they use to capture prisoners when pursuing the enemy.

Method of conducting a war.

In each valley is stored a certain amount of grain belonging to the state, and those

Supplies during a war.

going on an expedition from that valley receive a ration: in the field of action the commissariat is under the Sakkal, who is also responsible that the men in the sungas receive their food and water. In each village a certain number of carriers are employed whose duty in war is to furnish the soldiers

CHITRAL DISTRICT.

with grain and ammunition, and in peace to stack supplies. Men proceeding on field service are rationed at the different halting places at the public expense, provided timely notice has been given of the number: at the same time there is a distinct order for every man to always carry 3 days' provisions with him; these provisions are carried in Gudas.

Horses are not bred in the country but imported from Badakshán, and these are generally very serviceable animals. The cavalry are to a certain extent trained to perform manœuvres, but the strength of this arm is very small, the entire force in all Chitrál not exceeding a thousand. Turcoman horses are to be seen in the stables of the Badshah, but are not valued at their proper worth. Mules and donkeys are scarce, and a camel is a curiosity.

The principal products of the soil are wheat, barley, rice, bakilla (pot herb bean), gram, lentil, (masur), Indian millet, joar, lobia, rayed kidney bean (mai), kidney bean (mot) and Italian millet (gokht), which are grown in sufficient quantities to supply the wants of the district. Rice is not cultivated in the Chitrál hills, and neither gram nor masur is to be found in the Ludkho valley, wheat and barley constituting the staple food in both these localities. The richness of the harvests is dependent on the amount of snow that falls during the winter months, and should the season be a mild one the crops suffer.

This province produces a variety of fruits, some cultivated in orchards, others growing in their wild state: dried fruits form one of the exports of the country. Walnuts, mulberries, apples, pears, apricots, peaches, nak quince, grapes, cherries, tong, pomegranates, and jalgozas (an edible pine) are all to be met with. Rhubarb grows abundantly on the hill slopes and is eaten both raw and cooked; the mulberry is most common and very sweet; the walnuts are of a superior quality, apples are inferior, but apricots of the very best, the pears are large but not equal to those of either Kabul or Kashmir, some have been seen in the Kalash valley weighing as much as two pounds. Pomegranates are somewhat scarce but the few there are, are juicy and rich: turnips, carrots, mailre or logal palak, sas, gishnish, dha-neah or danu (coriander seed), karam sag, onions, and turmeric are plentiful. The Chitráli has a great liking for vegetables and will eat any wild herb that does not prove injurious. Melons have been seen in lower Chitrál about Darosh.

Tobacco is grown in some parts of the state, especially Chitrál Bala, but not in sufficient quantities to supply the wants of the people. As a rule it is not much smoked after the Indian custom, in hukas, but eaten in a finely powdered state and occasionally taken as snuff. The hukas are made of the dried shells of pumpkins, trained when green to take the form of a bottle. Tobacco is often mixed with dried mulberry leaves, and even in this adulterated condition sells for 8 rupees a seer.

All mines that are worked in this province are under the immediate orders of the Badshah, and all rights in them reserved. Arsenic, in the Chitrál tongue called *hall*, is worked in the Tirachmir valley immediately above its junction with the Turico stream; it is found on the hill slopes about thirty feet above the valley and six feet from the surface; it is sold to traders from Badakshan and India, and if purchased at Chitrál costs from 4 to 5 rupees a seer; by buying direct from the mines, it can be obtained at half that price; the traders however seldom pay in money and usually give merchandise in exchange. The annual income derived from these mines is estimated at 10,000 rupees.

Lead is found in the hills to the north of Mastuj, in the Shushai and Warashgum valleys and in Drassan and Chitrál proper; in Drassan it is most abundant. The chief does not permit the exportation of lead; and individuals detected selling it are severely punished. Antimony is to be found about Mastuj, but the mines are only worked at intervals, as it is also a forbidden article of export.

Gold is obtained from sand washings in the Kunar river about Mastuj and Chitrál, and well repays those that collect the dust; though the color is dull, its quality is good, the specimen that I brought away to be tested being pronounced equivalent to 22-carat gold. A fourth of the quantity collected is retained by the laborer, a fourth by the governor of the valley and the remaining half is received by the Shah. The rate per tolah at which this gold is sold in Chitrál, varies from twelve to fourteen rupees (Kabuli) which is paid in kind. The gold of the Tangir valley fetches a higher price than that of Chitrál, but neither can compete with that obtained from washings in the Oxus and brought down from Badakshan.

EXPLORATIONS IN EASTERN AFGHANISTAN.

Articles from Peshawur are taxed by weight and not by value; the rates are 3 rupees for a horse load, 2 for a mule and one rupee for loads carried by men: this duty is only levied on articles for sale in the district; if however the merchandise is to be conveyed across the Hindu Kush into Badakshan, two such taxes are enforced, one at Darosh the other at Chitrál. On the export of arsenic the chief is paid a similar duty, and in the case of timber he receives two rupees for every log measuring ten feet in length and two and half in diameter. The revenue derived from duties in the Chitrál state amounts to two and a half lacs of rupees, three fourths of which is obtained from the timber trade.

The following are some of the exports of the country:—Timber, arsenic, woollen and pasham fabrics, such as chogas, blankets, and pattus of sorts, gold dust, hawks, walnuts, grapes and dried fruits, musk pods, caps, small bags embroidered with silk, and cotton carpets, of the aggregate value of three lacs of Kabuli rupees.

The imports are coarse cotton fabrics of Indian manufacture. Hardwares of sorts, salt, tea, indigo, sugar, lungis of Peshawur and Ludhiana manufacture, dyes for coloring horses, charas, China plates and Korans, of an estimated value of $1\frac{1}{2}$ lacs.

There are two main routes through Chitrál: one runs from Dír to Badakshan over the Lawarai Pass through Chitrál proper, and either crosses the Dura or Nuksan pass, or proceeds from Chitrál to Drassan, thence following either the Turico and Yarkhun valleys to Shignan and Wakhán. The second runs from Chitrál to Gilgit either by the Laspur-Ghizar route or across the Tui glacier *viâ* Yassan; a branch road from Yassan runs to Sarhad in Wakhán by the Darkot pass. By the Kunar valley there is a road to Jellálábad and another leading into Káfiristan; there are also small paths only practicable for foot passengers by the Bagoshta, Kalash, and Ain valleys, the last of which is generally used by the Káfirs, who bring sheep, cheese and butter to Chitrál for sale.

The chief receives the greater portion of his revenue in kind, a tenth of the natural products of the soil being his property; in addition to this every valley has to furnish monthly 30 sheep and 10 seers of ghi. The outlying districts (on the frontier) are however not liable to this tax, and have only to supply a certain number of hawks and chogas annually.

In the report submitted to the Surveyor General in September last I alluded briefly to the system of government, to the personal character of the ruler Aman-ul-Mulk and to the ignorance of his four advisers, I will now describe the several characteristics of the people of Chitrál.

Although the ruler of Chitrál has many gross failings, I myself and others are of opinion, that he is disposed to be guided by the advice of the Indian Government; this however should be conveyed to him direct, and not as at present, through the Kashmir durbar, whose wakeel in Chitrál is a man of so little influence that his presence at a durbar is ignored, and his opinion never even asked. This country, situated as it is on the high road to central Asia, must sooner or later play a prominent part in all questions of a political and commercial nature. This view is not a singular one but has been entertained for a long period by so distinguished an authority in all matters connected with central Asia as Sir Henry Rawlinson. That a like importance is attached to this district by others, is made clear by the offer made a short time ago by Russian agents for the Ludkho valley, and still later by the endeavour to contract for the revenue of the Darkot valley including Yassan.

The houses of Chitrál are of a very primitive nature, the walls are of mud and stone indifferently put together, the roofs are low, and the entrance door is the only means of ventilation; adjoining rooms have but the one entrance, and are consequently very dark, even in the day time. Human beings and cattle live together promiscuously, and no attempts at cleanliness are made.

The owners resort to these hovels as little as possible, passing the entire day (unless otherwise occupied) in company with their families in the Sahán Khana, or courtyard, which adjoins every house. The women collect under the trees, and spend their days in needle work and cotton spinning.

CHITRAL DISTRICT.

The Chitráli charpoys (cots) called "Zhin" are badly made, invariably too short, and generally infested with vermin: the majority of the inhabitants sleep on the thresholds of their houses. The plates of walnut wood, on which the food is served up, are never looked after, and the copper vessels, in which the food is cooked, are seldom tinned, and always dirty. Cotton is not grown to any extent in the district. The dress of the inhabitants consists principally of woollen material: chogas are in use all the year round, some of very superior quality, but unfit for use during the rains. There are three sorts of chogas—the Margaloon, the Kirbiri and the Secundri. The Margaloon are made of deer hair mixed with the down of ducks, and are valued at from 20 to 30 rupees each. They are of a khaki color, and are seldom exported. The Kirbiri are made from the wool of kids that the mother has been carrying for fifteen days, and are valued at from 20 to 25 rupees each; there is a large demand for these chogas in Swat as well as in the Peshawur market. Such chogas are selected for presentation by the chief to deserving subjects. The Secundri rank first in quality, and as a rule are white and made of goat hair, or pasham; they are valued at from 30 to 50 rupees each. Pattus and blankets are largely manufactured for export, those of Chitrál Bala and from the Laspur valley fetching the highest prices. Watermills, known in the Chitráli tongue as Khowra, are plentiful in every valley; the working of these mills is entrusted entirely to the women: the owner of the mill receives half a seer of flour for every maund of grain, and the earning of every eighth day is claimed by the blacksmiths and barbers.

The game of "Gal" or Polo (in Persian "Chaogau Bazi") is played on horseback.

Gal or Polo.

Sides are made up, and the one that wins the toss has the privilege of making the first stroke; this is done by one of the party retiring with the ball to almost the end of the court, and then advancing at full gallop towards the centre, where he allows the ball to drop; whilst it is in the act of falling the rider strikes at it, and should he fail to hit it one of his partners, who has been following close behind, sets the ball in motion, driving it in the direction of his opponents' goal. The side that scores the largest number of goals compels the losing side to dance in the presence of the gathering. Musicians are always on the grounds when "Gal" is to be played. There are few villages of any note, that have not a "Gal" ground adjoining.

Every individual is expected to be able to dance, as dances are held on all occasions

Dancing or Wcan tolo.

of rejoicing, and frequently also to pass the time when keeping watch at night; the spectators form a ring, the musicians sitting in the middle, the individual selected to dance then steps to the front, and after making his obeisance to the principal spectator begins his performance. The dances consist of merely raising the feet alternately in time to the music, which is gradually quickened, till at the finish the pace is so fast that it requires great celerity on the part of the dancer. Some of the dances are performed by a man armed with a couple of naked swords, which he whirls about him with great dexterity, at times holding one between his teeth and swinging the other over his head and under his feet in a similar manner to an Indian juggler. Women take no part in such proceedings, and are not expected to dance even amongst themselves.

When slavery was a safe and effective means of filling the treasury the price of a

Adam furosi or selling of human beings.

young woman was 200 rupees, of a man 150, and of a youth under fifteen 130. The dealers had merely to notify the number they required and the Badshah would give his orders to the Dewanbegi to produce them from a certain valley; the unfortunate creatures were brought forthwith, and handed over to the traders in the presence of the chief; as a rule the trapping of these victims used to be carried out in the early mornings; without any explanation they were hurried away to Chitrál and locked up in the fort, till the purchasers were ready to start. Not very long ago a brisk trade used to be carried on by the slave dealers from Bokhara and Badakshan, but of late it has fallen off if not absolutely died out; now-a-days the principal dealers are the Meahgans, who run the gauntlet through British territory and effect sales in Tirah.

Native travellers are every where supplied with bread and cheese gratis, and a visitor

Hospitality and food.

to the ruler receives a couple of sheep and sufficient wheat, butter and fruits for himself and his retinue; ordinary traders however have to pay for any thing they want. The Chitráli is more particular in his food than the ordinary Pathan; he has some idea of mixing ingredients and of eating

EXPLORATIONS IN EASTERN AFGHANISTAN.

meat with bread and vegetables; their cooked dishes are of various sorts, one or two will suffice as illustrations.

Shapik-chir is made by boiling 3 or 4 seers of milk, till its density equals that of cream, and then placing it between two thin hand cakes of flour which are put on the fire and baked.

Shapik-iagum is another bread in which the flour is mixed with milk and ghi instead of with water; these cakes are then steeped in a composition consisting of honey or sugar and eggs, and then baked.

Shapik-kanis consists of kurds laid between two cakes covered with melted butter.

Shapik-bishor consists of cakes covered with vegetables and meat pounded together. Rice, which in Chitráli is known as *kering*, besides being boiled is always eaten with melted butter and vegetables.

Bishor-i-kiri, from Bishor meat and *kiri* a goat, consists of the liver and skin of a goat: it is considered a delicacy and is eaten with either rice or flour.

Kalao is a bread made from grapes; the fruit is collected and the juice having been extracted is boiled until a glutinous consistency is obtained; it is then spread on a board sprinkled with flour and allowed to cool, and finally cut into pieces from 4 to 6 inches square. Bread thus prepared will keep for more than a year.

All household duties are entrusted to the women; when these are finished, they employ themselves on needle work, a task apparently to their fancy and one in which they are adepts. The unmarried girls in Kohistan Chitrál tend the cattle and herds if there is no danger of a raid.

The people of Chitrál are short in stature, somewhat stout and of a clear complexion; they have round features, prominent eyes, and dark hair, and their general appearance is pleasant; they are renowned as athletes and pedestrians, few, if any, of their neighbours being able to compete with them. They are neither bigotted nor treacherous, but even-tempered, passionately fond of music and dancing, and very amenable subjects. The system of early marriage prevails to a certain extent, 12 and 15 being considered the suitable ages for young couples to enter on the married state. Further notes on their habits and customs would be superfluous as in most respects these resemble those of the ordinary Pathans.

KÁFIRISTAN.

The country of Káfiristan is surrounded on all sides by Mahomedan states: it is bounded on the north by the Hindu Kush mountains, or the southern limits of Badakshan; on the south by the Laghmán valley; on the east by the Kunar river; and on the west by a range of hills running south from the Hindu Kush. Roughly speaking therefore the country lies between the parallels of 34° 40' and 36° 0', and in longitude between 70° and 71° 40' east of Greenwich. Snow lies on the crests of the higher mountain ranges throughout the year, and their slopes and spurs are densely clad with deodar, chir, seri, mountain ash, planes, walnut and the edible pine. Wild grapes are to be found in the valleys, but owing to the richness of the vineyards are not brought to any use.

The country is divided into four principal valleys, *viz.*, Alishang, Alingar, Pich and Sin, each of which is joined by countless glens and dales running from the hills: nowhere in this tract are the paths practicable for horses or beasts of burden. The streams are either crossed by *sháhtirs*, *i.e.*, trunks of large trees rudely put together and thrown across, or by suspension bridges, the ropes of which are made of plaited twigs. Though the ordinary pathways on the hill sides would try the nerves of the boldest mountaineer the Káfirs are quite at ease on them: the common notion is that in hill climbing Káfirs, Chitrális and goats are on a par, and that if any preference is to be given it must be to the Káfirs. The soil yields one crop annually which is more than sufficient for the wants of its inhabitants. On one occasion some of my followers enquired of two influential Káfirs of the Sin valley how they came by the name of Káfir; they told us that the name had been originally given them by their surrounding neighbours who are all of the Mahomedan faith, and that they had accepted the appellation not being aware that it was significant of something else. The

KAFIRISTAN DISTRICT.

could give us no satisfactory information as to their origin, but when questioned about their religion they pointed upwards and said, "We believe in God the Creator." I subsequently learnt that their religion, as at present existing, has been the religion of their forefathers for as many generations as they can traditionally recall. The worship of their deity, whom they call Amra, will be referred to hereafter.

The Pathans hold that the Káfirs originally inhabited Arabia, that they were driven out of their country and journeyed here; this idea however is distinctly denied by the Káfirs themselves, who maintain that their country originally included Swat and Bájour; as a proof of this statement they brought to our notice the ancient ruins which are to be found in those districts, and which they affirm are the remains of their settlements prior to invasions from the south and west. It is supposed that when the Mahomedans were extending their dominions, those Káfirs, who refused to accept the faith of the conquerors, were gradually driven out of their lands into the fastnesses they now occupy. A tradition held by the people of Badakshan, concerning the origin of this peculiar people, makes them out to be the descendants of the soldiers and servants of Alexander the Great, a fable that will not bear scrutiny. As far as is known at present their language is not allied to that of any other people; but by closely examining several of the words in the annexed glossary, it will appear that there is a certain affinity to Sanscrit. Judging however from the diversity of tongues prevailing in the four main valleys, I think one may safely conclude that the people now inhabiting the country of Káfiristan are a collection of different nationalities brought together into their present habitation by force of circumstances. The difficulty of arriving at any satisfactory decision regarding these people is greatly increased by the fact, that the only information available is purely traditional, and that nothing of a written character has yet been traced to the Káfirs.

The Mahomedans generally speak of these people as "Shiah Káfirs" or "Súr Káfirs"; the term "Súr" has reference either to their bright or ruddy complexions, or to their revengeful dispositions, as the Káfirs consider nothing so honorable as slaying a Mahomedan. The word "Shiah" means black, and as applied to the Káfirs, either signifies black at heart or refers to the dark-colored dress worn by the lower orders, such as blacksmiths, carpenters, wine-pressers and shepherds; amongst the last named, both men and women invariably wear a dark-colored dress made of goats' hair, so that the term "Shiah posh", as recorded by Baber and other historians, may be accounted for by the fact that most Káfirs met with or seen from a distance would necessarily be of the shepherd class engaged in tending their flocks. The Pathans furthermore have applied the term Shiah to this people owing to the enmity shewn by them to any one of a different faith. A story is told to exemplify the difficulty of really converting a Káfir:—One Babu Jan, a Káfir of Kattár a village in Darra Núr, was supposed to have been converted to the Mahomedan faith, and became so well versed in Arabic, Persian and Pashtu, that he wrote works in each of the three languages which, especially those in Pashtu, are quoted to this day. After some years a strong desire came on this convert to visit his own country, and he accordingly set out. When he arrived at the Núr valley, and beheld the land of his birth, he exclaimed, "Ba tobo beh spin nikre Babu Jana haga tamse chó da-warai asal-i-tor wi;" which means, "however much you may cleanse yourself, Babu Jan, the real dark woollen blanket (or heart) cannot be made white." He never returned to Afghanistan, but died at Kattár at heart a Káfir. His case clearly illustrates that the real nature of the heart remains the same, however enlightened one may become by education, and that no radical change can be accomplished in one generation.

The Káfir, Mír Jan, whom we often met in Chitrál, gave us on one occasion the following story in reference to the prefix "Súr", though he was ignorant of any other name than that of Káfir by which they might in former days have been known; his version was somewhat as follows:—Adjoining the present site of the village of Ashreth extensive ruins are to be seen; and the large area covered by them testifies to the fact that a larger place than Ashreth once existed there; this was our town of Dír, the capital of our country, with a very large population. From this place and from Swat we were driven out; the latter country was rapidly re-peopled by the Pathans, and we never could get near it; but all the country north of the Lowarai range between it and the Kunar river, where Dír (ancient) was situated, was within our reach, and we determined by frequent raids to harass the new settlers. On one occasion we sallied forth, attacked the Pathans and succeeded in carrying off several head of cattle, sparing neither men, women nor children. The same night we suddenly fell upon the Pathan outpost stationed at Kashkaria: all our men in addition to being armed with bows, arrows and daggers, were carrying lighted torches, which cast a

EXPLORATIONS IN EASTERN AFGHANISTAN.

bright red glare on our faces; and this, coupled with the sanguinary way in which we dealt with our Pathan foes and their belongings, caused them from that date to call us "Súr Káfirs". This occurred some four hundred years ago, and for a while we continued perpetrating similar acts of vengeance, with more or less success on every occasion, which so exasperated the Pathans that they proclaimed a jehád or religious war, and collecting a very large force obliged us to retreat across the river. Chitrál then came to our rescue, and intimated to the Pathans that they were not to occupy lands north of the Lowarai range; that if they did, they (the Chitrális) would with our aid drive them back. Ultimately an agreement was come to between the Chitrális and Pathans, by which the Pathans remained south of the range; but we lost a large slice of our country and had to settle on the right bank of the river. The Pathans before returning took with them the stones which constituted our Dír, and erected a fort lower down, to which they likewise gave the name of Dír. The historian, Ibna-akul, applies to the Káfirs the terms "Shiah" and "Súr," but only to express his contempt of their degrading habits.

There are numerous routes leading into Káfiristan from all directions: the Hindu Kush range is a serious obstacle to any invading force coming from the north. The route most used by the Káfirs is that leading from Chitrál *viâ* the Kalash or Ain valley, not because of its superiority over the others, but owing to the fact that the Káfirs have more in common with the Chitrális than with any of their surrounding neighbours. Travellers penetrating into the Káfir country require the aid of at least a couple of guides, one to lead the way and the other to render assistance at the difficult portions of the pathways, which constantly cross over crags and precipices; for, while the Pathans and others are accustomed to wear shoes or sandals, the Káfirs, both men and women, always go about bare-footed, and consequently have a firmer footing on rocks and slopes. The difficulties of communication are greatly increased in consequence of the routes and passes being practicable for only a few months in the year.

Whether on a short journey in his own valley or on an undertaking that necessitates several days absence from home, the Káfir always travels armed with his dagger and hatchet, using the latter to remove any obstacles that may lie in his way. The Persian historian, Bucktarain, states that he never met a Káfir unprepared for a sudden attack.

One of the routes from Kabul into this country runs through the Panjshir valley to its head in the Hindu Kush, a spot inhabited by Yajiks, better known as Nimchas, or Safis, who were till lately Káfirs. When marching from Balkh to Kabul along this route the Emperor Baber first came in contact with these people professing a different faith and shewing decided hostility to the Mahomedan inroads then commencing. Bucktarain alludes to the Panjshir as one of the routes leading into Káfiristan; and the Arab scholar, Ibría Hakil, when referring to this valley, gives it the name of Khamsa-tal-ussad, the Arabic form of the Persian word "Panjshir" or five tigers. Sharifdin-i-Ali Yazdi, one of the Emperor Taimur's advisers, states that when his master was proceeding from Balkh to Kabul by the Panjshir route, the Káfirs harrassed the Emperor's forces to such an extent that Taimur was compelled to send a detachment to punish them; this task it appears was entrusted to the writer who penetrated into the country, but did nothing beyond erecting a monument.* At the present day the Panjshir valley is said to be one of the most fertile and densely populated tracts within the kingdom of Kabul, and the route along it is practicable for baggage animals for at least three months in the year.

Another route, also practicable for baggage animals, runs from Kabul into Káfiristan by the Tagao valley, which is inhabited by Safis and Nimchas, and is famed for its pomegranates.

Two routes lead from the Laghman valley, the western one running by the Alishang. The northern boundary of Afghan territory ends at Tangi Najil, where the Laghman valley begins; the fort of Najil is situated immediately north of the defile and is held by Káfirs. The valley of Alishang from the defile to its source in the Hindu Kush range is about fifty miles in length: it is very fertile and inhabited by three clans of Káfirs—the Sháhgori, Pándú and Káte—who possess in all about two thousand houses, and who are constantly at feud with one another. Ato, Chakóla, Golanál, Serdu, Farakján and Bargaon are some of the principal villages situated along the main valley and at the mouths of its tributaries.

* This monument situated between the forts of Pashían and Kurbán is said to be still existing. The Káfirs of the present day admit this.

KAFIRISTAN DISTRICT.

The route by the Alingar, a larger river than the Alishang, leads into the very heart of Káfiristan. Afghan territory ends immediately above the ruined fort of Badiabad, which has been rendered historical as the prison house of Lady Sale in 1840. In Káfiristan the Alingar valley is known by the name of Kao, and the pass at its head leading into Badakshan is called Pír Panjál. Jola, Bedmask, Mian Shak, Panjpai, Kulmán and Gaochak are some of the principal villages of this valley, the population of which is roughly estimated at ten thousand souls, including Shahgiris, Randus, Kátes, and Sandos. Continuing eastwards the next route into this unknown land runs by the Pich valley, and joins the Kunar river opposite the village of Chigan Sarai. Nothing is known of the Pich valley, except that it equals the Alingar in size, and that Koi Táwa and Nurgal are two of its villages.

The valley of Arnawai Sin, a very fertile and densely populated portion of Káfiristan, is the one by which trade is chiefly carried on between the Káfirs and their southern neighbours. The tribes inhabiting it are Kastóz, Ustóri Pína, Jamja, Kámoz, Kastor, Munia and Kushta; the population is estimated at fifty thousand. The principal villages are Kund, Kos, Basgal, Sirith, Kámu, Mor, Akási, Kámdesh, Banozi, Badgám, Ram Badgám, Usmoz, Banózba and Papakoz.

From the Chitrál district the principal road into Káfiristan runs by the Kalash valley north-westwards from the village of Ain, but no four-footed beast could traverse it. Vegetation ceases some six miles below the top of the pass, which lies at an elevation of over fifteen thousand feet above sea level, and is perpetually covered with snow. The descent westwards is into the Arnawai Sin, and is the route, by which I entered Káfiristan on the 24th of May 1883. The tribes inhabiting the Kalashgum are the Kalash and Bashgalli; the latter living in the upper part of the valley. There are no villages of any size, and the population does not exceed seven thousand. As this route is the most direct the Káfirs invariably adopt it when going to Chitrál to exchange their butter, honey and sheep for cloths and salt. The inhabitants of this valley are subjects of Chitrál and pay a nominal tribute to the Badshah, but they are left entirely to their own resources, and only Káfirs of the two tribes mentioned above dwell there. From Daroshp in the Ludkho valley a route runs through the Bagost valley and enters the Arnawai Sin at its source.

Although this tract of country is situated in a high latitude, enclosed by mountain ranges over sixteen thousand feet high and clad with perpetual snow, the climate is generally very enjoyable and healthy and only severe in winter. The water of the streams is wholesome, the valleys are fertile and the slopes of the hills are densely clad with pine forests through which wild goats and sheep waunder almost undisturbed.

The Káfirs, like their Pathan neighbours, are divided into several tribes or clans, which again are sub-divided into sections and sub-sections. As far as I could ascertain there are eleven principal tribes located in the Arnawai Sin and to the east of it; this however is only a third of the country. Regarding the inhabitants of the Pich, Alingar and Alishang valleys, I could obtain no satisfactory information; their statements were vague, and it was impossible to reconcile the information furnished by different persons. Very little intercourse is held between the various tribes; and the inhabitants of each valley speak a tongue perfectly unintelligible to those of the adjoining ones. The following are the names of the eleven tribes, with the approximate number of their fighting men:—

<i>Tribe.</i>	<i>Strength.</i>	<i>Chiefs.</i>
Kámoz ...	600 fighting men	Jandu, Diwan Malik, Mirjan, and Aram Malik.
Manógal ...	300 "	Lanbado.
Luddheh ...	2,500 "	Marah and Jannah two brothers who visited us at Chitrál.
Vérán ...	900 "	Not known.
Shútgal ...	500 "	Marah and Jannah.
Wnik ...	500 "	Not known.
Mójish ...	600 "	"
Absí ...	400 "	"
Bashgal ...	{ 900 " and } 900 Kalash slaves	Jiwan Shah.
Astor Kas or Austri ...	200 fighting men	Not known.
Kamtóz or Kama ...	300 "	"

making a total of 7,600 fighting men, or roughly speaking 35,000 souls. A Káfir whom I interrogated increased the number of tribes to seventeen in the following order:—Kámoz, Kastóz, Banós, Jamjos, Dewas, Parúna, Unchi, Hamji, Binzi, Chimsah, Ramgal, Azbini,

EXPLORATIONS IN EASTERN AFGHANISTAN.

Pirgána, Káma, Múma, Austri and Pigal. By comparing these two lists it will be seen that there are only three tribes in common to both; a discrepancy I am disposed to account for in this wise, that the former is confined strictly to tribes in the Arnawai Sin and east of it, and that the latter is a general classification of a wider extent though not of all Káfiristan, possibly also including sub-sections.

The Kámoz tribe, also known as Kámoji or Kamozi, are said to have come from Káma and Góshta lands, north of Jellálábad. The Kumtoz are located equally in the Bagostgol and Laghman valleys; whilst the remaining nine with their minor clans, the Kastóz Pina, Jamja, Muma, and Kusta, inhabit the Arnawai Sin and its vicinity. The Kalash tribe were formerly located in the Chitrál valley, but were driven out by the Mahomedans: they are not included amongst the Káfirs, being slaves of the Basgalis, and nominally under the authority of the Shah of Chitrál. The Astóri, Pina, Jamja and Bina are smaller clans dwelling on the right bank of the Kunar, between Kalash and the Arnawai valley, and it is by these that the attacks on the Mahomedans are made.

Religion. The religion of the Káfirs is grossly idolatrous, and is supposed by some to have sprung from Hinduism. Liberality is considered an essential grace and the practice of it is strictly enjoined: the giving of alms is considered an act of piety. Their idols are legion, each valley, glen and dale has some that are unknown except in that particular locality; these are supposed to represent heroes who lived amongst them in days of old and who now as spirits intercede with Amra in their behalf.

The names and the special attributes of some of the principal Káfir idols, or deities, have been enumerated in my previous report; they are something more than mere representatives of bygone heroes, and are worshipped throughout the country by all the tribes. On some occasions when approaching an idol it is necessary to make an offering of milk or honey, or to sprinkle the blood of a cow or sheep, fire being indispensable during such observances. The Bájouris have a tradition that when the Creator instituted languages amongst mankind the Káfirs were forgotten, that a representation was made on their behalf, and that they were told, whatsoever they chose to utter would be readily understood by some one. With reference to their religion they were ordered to be guided by dictates of conscience only.

They worship two principal deities "Amra" and "Dogan". When a cow, goat or sheep is to be sacrificed, its neck is first washed and the head then severed from the body with a hatchet, whilst the assembled worshippers dance round the idol with lighted torches. When a Káfir has killed a Mahomedan and brought in his head, all the people turn out and accompany the hero to the idol's temple; gatherings are formed, a priest presides and an offering is roasted and served up with unfermented grape juice. The women keep apart from the men on all festive occasions.

The principal Káfir gods are placed in temples erected in their honor, whilst images representing men of note are erected in the graveyard and fields; these images are generally of wood. The meat of dogs or fish can never be offered to an idol, being considered impure, but the drinking of wine on all festive occasions is enjoined.

The names of the principal gods have been previously mentioned, but these can be supplemented by a host of others; their names are withheld till more information regarding their respective attributes and offices is forthcoming.

Some of their idols are merely stones, which are employed to represent mighty gods whose shape man has no conception of, and who are therefore worshipped under some natural form.

The chief products of Káfiristan consist of wheat, barley and a small amount of rice.

Products. The following fruits are found in abundance:—Grapes, mulberries, apricots, apples, quinces, walnuts, amluk (white and black), the edible pine and chalgozas. Vegetables are also plentiful, many sorts growing wild; one of these, "Badrai", known as Simmon amongst the Chitrális, is eaten both raw and cooked; it is generally found on the hill slopes immediately after the melting of the snows, has a whitish stalk and is sweet to the taste. Kalor is also found in abundance on the hills, and is generally eaten with butter. Khozla is cooked with walnuts and eaten principally by sportsmen. Roke and Khozla are only found in Káfiristan. The Sabbu or wild rhubarb grows in abundance; both its stalk and roots are eaten uncooked, and a juice is extracted from its large leaves for medicinal purposes. Latu is another vegetable found

KAFIRISTAN DISTRICT.

The Káfirs are adepts at making cheese. Their wines are extracted from the grape, the juice of which is boiled and kept in wooden jars deposited under ground. Wine as a rule is partaken of only at night. Before eating the Káfirs say a grace invoking the deities Geish and Amra; whilst at meals they sit on stools, after the western fashion: the women help the wine. The ordinary Káfir diet consists of meat, bread, cheese and milk; their wheat is not good, as the corn is cut before it is ripe. Káfirs as a rule have two meals in twenty-four hours. Lamps are not known and the burning of pine-sticks is their only means of illumination at night. Tobacco is grown in the southern valleys; but Káfirs are not addicted to smoking.

The Káfirs are proverbial for their hospitality which they extend even to Mahomedans, their bitterest enemies. When guests are present, more Hospitality and wine. trouble is taken with the food than when they are alone. One of the dishes is Sammu, which corresponds to the Bájourí Samanak, or Chu. It is made in the following manner. Meat cut into slices is thrown into a pan of water placed on the fire, and ground walnuts and flour are added; when the water has evaporated the pan is removed from the fire, and its contents, when cool, are served on bread cakes. Meah Gul of Arnawai, an authority on Káfir customs, gives the following description of the Káfir dish Asalu. When an animal is about to be sacrificed by having its throat cut a pan is placed to receive the blood, a portion of which is drunk at once by the company and the remainder thrown into a pot with soup, flour, walnut and chalgozas, and occasionally also the liver and heart of the animal: this strange mixture is kept on the fire till it attains the consistency of paste, when it is removed and presented to the high priest who serves it round, giving a double portion to guests, to those who have killed a Mahomedan, and to the wives of the latter. Traders are not considered guests.

Káfir wines are of two kinds, red and pale yellow, both of which are extracted from grapes: the juice is pressed into an earthen vessel and then poured into an old wooden bottle with a well-fitting stopper, which is buried underground, either in their dwellings, or in dulas of corn in adjoining fields. Some of the Káfirs before pouring the juice into bottles, boil it over a slow fire, but this method is exceptional. The general appearance of the wine is not inviting, though its flavour is pleasant: it is by no means an intoxicating drink; I have seen children under twelve years of age take it without ill effect. Great care is bestowed on vineyards, and the grapes are only collected on certain days during the season. The wine is drunk from silver or wooden cups, after the hands have been washed. The host always presents a napkin to his guest, which is often the unfolded end of a lungi that the host has thrown over his shoulder. Strange to say this custom of presenting a napkin to a guest is universal amongst the Waziris.

In Káfiristan small pox (chichak) is unknown. Owing to the glare of the snow which lies on the ground for two or three months at a time opthal- Sickmess and diseases. mia is very prevalent. Heart disease, colic, rupture, stricture, fevers, and tapeworm are common. The sick are not permitted to remain in their homes, but are removed to what may be called hospitals, situated at some distance from the village; each village is generally provided with two such buildings, one for the men and the other for the women: in addition to these, every village possesses a lying-in-house for females. Whilst patients are in these hospitals friends may visit them. Wine, being purified, can on no account be administered, and may only be served to those in robust health who can appreciate its virtues. All maladies are attributed to the displeasure of Amra and Dogan.

In some cases of fever the Káfir adopts the Waziri treatment of wrapping the individual Remedies. in a warm skin and administering as much roasted meat as he can eat. In cases of liver complaint, salt and hot water are prescribed. Colic is treated by a free use of hot fomentations, while milk and ghee are given to the patient to drink. The Káfir Dewan Malik was suffering from it when I was in Chitrál, and desired Aman-ul-Mulk to send me to him; the Badshah however threw obstacles in the way and eventually sent his own doctor, from whom I afterwards learned that he returned from Káfiristan without healing his patient. Rupture, or fitak, is another complaint very common amongst the men; the remedy adopted is to foment the injured part with the leaf of the Shu. Tapeworm is attributed to partaking of buttermilk after eating beef, and many suffer from it, especially women; the remedy consists of pills composed of the bark of baborung and kambela, two wild plants, mixed in equal proportions with sugar: another antidote is the bark or leaf of the wild peach, well boiled and mixed with sugar.

EXPLORATIONS IN EASTERN AFGHANISTAN.

The Káfirs neither burn nor inter the bodies of their dead, but place them in roughly constructed coffins, which are deposited either under the shade of trees, or in the least frequented spots on the hill slopes: these graveyards are situated at some little distance from the dwelling houses and are used jointly by several villages. As a rule a fence of thorny shrubs encloses them.

When any one dies the nearest male relatives betake themselves to the main entrance of the dwelling, and there await the arrival of friends who come personally to tender their condolence; the latter on coming within sight of the house adopt a style of walking which denotes grief, and on arriving at the door, throw down their weapons and neck-cloths, which are picked up by the nearest relation of the deceased and returned to their respective owners. They then enter the room, where the body is lying and act as if bereft of their senses. Women also come to offer sympathy, throwing down their caps and behaving in a similar manner to the men: the female relations in attendance on the corpse replace the caps on the mourner's heads, and take them to the room where the deceased is lying, where they give utterance to mournful wails. This ceremony over, the body is washed and bathed by the Pasha, and a clean suit of apparel put on; a bright colored sheet is then thrown over the bed, which is carried out by four men. On the way to the temple, which is dedicated to Nirmalli the god of death, the corpse is frequently put down for the mourners to dance round it. After remaining a short while in the temple the procession moves towards the graveyard: the body is then taken off the bed and put into a wooden box, a cover is placed over it, and the bed and a few large boulders put on the top. Before closing the coffin the deceased's weapons are deposited along side the body. The friends and relatives then return to the house and eat a meal. The corpse can only be placed in the coffin by priests, or by men who have been successful in their raids against Mahomedans. The next few days are devoted to carving a wooden figure of the deceased, which is dressed up and rested against the coffin or nearest tree with great ceremony.

These ceremonies are practised by all sections of Káfirs, and if there does happen to be any difference it lies in the carriage of the body before Nirmalli, which is not universally adopted: some follow another procedure and move in procession to the god Gish; this can never be done before mid-day, as Gish is said to be lazy. The body is placed before the idol and the Pasha is made to drink; when somewhat inebriated he is consulted by the Ota as an oracle, and invariably says that this calamity has befallen the deceased owing to his having shewn a leaning towards the Mahomedans. As the sentence likely to be pronounced for such a fault may prove a very severe one, the Pasha is expected to intercede for the deceased and to pray that the lives and ways of his children may atone for his neglect and unfaithfulness. The high-priest approving of this utterance of the Pasha dismisses the assembly, and the corpse is taken to the temple of Nirmalli. The bodies of those who have been successful in slaying Mahomedans, are carried backwards and forwards between the temple and house for three consecutive days prior to being taken to the graveyard; their carved figures decked in bright colors are moreover annually taken in procession round the village to which the deceased belonged.

A Káfir on decapitating a Mahomedan carries the head to the temple dedicated to the god Amra, and those, who have seen him arrive, give intimation to the village by shouting *Ishru, ishru*. The hero is received with great acclamations of joy, and conducted to the dancing ground, where he is presented with food and wine: after he has partaken of these the women in a body surround him, and one from the crowd exclaims "allgesh, allgesh", signifying that Gesh has been appeased. The drums are then sounded and dancing commences. Cows and sheep are brought as offerings, and the Mahomedan's head placed on a high tree. Any one who has killed two such enemies is considered a great man, and those who have slain five are permitted to wear an ear-ring.

Of all notable deeds amongst Káfirs that of slaying a Mahomedan is reckoned first, and any one performing it always enjoys certain privileges; at dances, he is allowed to wield a katari or hatchet over his head; his *bhut* is adorned with shells; at all festivals he receives a double portion of the offering; and his wives are permitted to wear a red tuft or knot on their caps. Káfirs who have not killed a Mahomedan have their food served up by their wives with their faces turned away.

The inferior class of Káfirs, known collectively as Barri, comprise barbers, blacksmiths, shepherds and carpenters, and wear the shiah poshák, or black garb: if one of them slays a Mahomedan he carries the head to the temple of Amra, and those who have seen him arrive, give intimation to the village by shouting *Ishru, ishru*. The hero is received with great acclamations of joy, and conducted to the dancing ground, where he is presented with food and wine: after he has partaken of these the women in a body surround him, and one from the crowd exclaims "allgesh, allgesh", signifying that Gesh has been appeased. The drums are then sounded and dancing commences. Cows and sheep are brought as offerings, and the Mahomedan's head placed on a high tree. Any one who has killed two such enemies is considered a great man, and those who have slain five are permitted to wear an ear-ring.

KAFIRISTAN DISTRICT.

Mane; the title of Shams is given him for the deed, and a dance got up in his honor; but he enjoys no other privilege except the exemption of himself and family from being sold into slavery. It may not be out of place to mention here that amongst Káfirs the practice of slavery is confined to selling members of the Barri class and prisoners of war. For instance, in 1882 the native convert Saiad Shah, formerly a resident of Kunar, purchased from Miah Gul of Arnawai, a lad of the Barri class who is at present being educated in the Pesháwur Mission schools.

The Káfir festivals are numerous and occur at all seasons of the year except winter; during July they are especially frequent. Monday corresponds to the Christian Sabbath. When the harvest is ready and the grapes are gathered great rejoicings take place; these feasts are strictly adhered to. To pick grapes at any but the regular time is an offence punishable by fine, unless it was done for the purpose of entertaining guests. The principal festivals are as follows:—

Gord-i-dilla	...	Held on the 22nd July	...	When the crops are cut.
Páni or Mani lao	...	28 days after the 1st	...	When Mane is invoked and ashes thrown over him.
Asdu	...	28	2nd	When crops are cut and honey extracted.
Manzalao	...	40	3rd	...
Nillo	...	...	...	Held in honor of Bibi Fathima.
Istri chat-i-nath	...	...	...	A festival of rejoicing.
Agar	...	Held on Mondays	...	When visits are paid to the principal deities.

The language of the Káfirs on close examination bears some similarity to Sanscrit; each valley has a separate dialect, which is unintelligible to the inhabitants of the others, though many words are common throughout. I tried to ascertain if written characters ever existed amongst them, but could gain no satisfactory information. No manuscripts or inscriptions exist, and the idea of the Káfirs being of Greek origin cannot be entertained. In counting, they reckon up to twenty, and then repeat the numerals, adding the number of scores that have occurred; for example for fifty-one, they would say *Ju, bish, e jush, e*; *Ju* is 2, *bish* 20, *jush* 10 and *e* one. This method is also in vogue with the Chitrális.

The following are a few Káfri words with their corresponding meaning in English:—

<i>Káfri.</i>	<i>English.</i>	<i>Káfri.</i>	<i>English.</i>
Imra or Dogan	God or creator	Kor	Foot.
Otá	High-priest	Kunari	Lota or Jug.
Pashá	Priest	Nájin	Nails (finger).
Darún	Bow	Ár	Hand.
Kúnd	Arrow	Abun	Finger.
Ina ráwi	Bow string	Sua	Ghurra or Jar.
Minji	Man	Aná bacha	Roast meat.
Istri	Woman	Mis	Moon.
Miri	Corpse	Sú	Sun.
Shari	Coffin	Inju	Girl.
Basat	Heaven	Púr	Boy.
Áná	Meat	Búr	Bread.
Augá	Fire	Vah	To eat.
Siri or Shi	Head	Zu	Milk.
Anchin	Eye	Nowah	Butter milk.
Gur	Ears	Tuppa	Matchlock.
Dárú	Gunpowder	Dimak or zimak	Hospitality.
Dág	Ball	Shul a	Canal.
Di	Sword	Kulmalla or Din	River.
Toman	Trowsers	Wasunt	Hot weather.
Wasa	Meat	Tan or Nát	Dance.
Wah	Hill	Rág	Dancing.
Gól	Valley	Juz	Soup.
Nurum	Snow	O	Salt.
Agál	Rain	Sar } by Kamos tribe	Head.
Wowán	Wine	Duz }	Hand.
Dá	Wine	Shám	Evening.
Parish	Well	Búrú kál	Morning.
Tara	Star	Shál	Hair.
Soa	Cemetery	Drús	Grape.
At	Flour	Góm	Wheat.
Dúdú	Bull	Shálá	Cheese.
Kák	Cow	Tút	Father.
Baó	Sheep	Nún	Mother.
Mésh	Goat	Rísan	Iron.
Shula	Firewood	Katár	Dagger.
W	Water	Murren	Death.
Gos	Horse	Múrrá	Dead.
Dámu	Wind	Hurz	Right.
Shoári	Autumn	Chóp	Left.
Dustamak	Spring	Ama	House.
Baz	Green	Jenza	To kill.
Yúz	Red	Hamza bi	I am going.

EXPLORATIONS IN EASTERN AFGHANISTAN.

<i>Káfri.</i>		<i>English.</i>	<i>Káfri.</i>		<i>English.</i>
Asá	...	Paste	Taw Amrá	...	I am coming.
Lu	...	Blood	Prim	...	Going.
Ashál	...	Village	Máni	...	Do not approach me.
Ne bu matadár	...	I am pleased	Ueli	...	Grass.
Ab eu lá	...	I am sleepy	Púsh	...	Flower.
Aui	...	Bring	Lch	...	Good.
Vistal or asamgain	...	Seat	Dágér	...	Bad.
Kashir	...	White	Ji	...	Black.
Kunah	...	Tree	Dút	...	Tooth.
Asur	...	Nose	Ashi	...	Mouth.
Bi	...	Seed	Tutch	...	Lead.
Tamún	...	Walnut	Patal	...	Earth.

Numerals.

<i>Káfri.</i>		<i>English.</i>	<i>Káfri.</i>		<i>English.</i>
E	...	1	Jush punch	...	15
Ju	...	2	Jush chi	...	16
Tru	...	3	Jush sut	...	17
Chúr	...	4	Jush ushut	...	18
Punch	...	5	Jush nif	...	19
Chi	...	6	Bishir	...	20
Sut	...	7	Bishir jush	...	30
Ushut	...	8	Ju Bishir	...	40
Nif	...	9	Ju bishir jush	...	50
Jush	...	10	Tru bishir	...	60
E Jush	...	11	Tru bishir jush	...	70
Jush ju	...	12	Chur bishir	...	80
Jush tru	...	13	Chur bishir jush	...	90
Jush chúr	...	14	Punch bishir	...	100

Sentences.

Am badásta paltam bat toe mash kashta kalash?	...	...	...	If I fall from off the hill top what will you do?
Ju suri.cham am jalam.	...	...	...	I will put on you a skin.
Ju tu da gi de suta.	...	...	...	I will give you alms.
To she da gi khairata kalam.	...	...	...	I will make much khairath.
To an alam.	...	...	...	Before Amra I will make an offering.
Shams Gish.	...	...	...	Well done Gish.
Le nat toli Gish.	...	...	...	Dance well before Gish.

The houses of the Káfirs, which generally consist of 2 or 3 stories, are constructed mostly of wood and are erected on the slopes of hills; they are kept remarkably clean and ornamented with carvings.

The ground floor is generally utilized for stacking timber and dried dung. The second story, which is reached by a ladder made from the trunk of a tree, with deep notches cut on it, generally acts as a store for butter, cheese and dried fruits, but is sometimes, during the winter months, used as a sleeping room. The third story is the actual abode of the family; the rooms of this upper floor are badly ventilated, but present a neat and clean appearance; the doorways are highly carved and a figure of Gulshor, the god of domestic peace, is set up over the main entrance. The furniture is scanty, but a table, benches and stools are to be seen in every house. Beds are roughly constructed, and not unlike the ordinary Indian charpai, but instead of being laced with string have leather strips running across the frame-work.

Hamlets are erected at the entrance of the different valleys, to act as temporary abodes. Tents are unknown, but caves are sometimes used as dwellings. Meals are eaten by men and women together. All flesh is considered clean, even that of dogs and jackals; but fish is seldom eaten. The use of oil for illumination is unknown, but pine torches are employed to light up the interior of a house. The women are not permitted to eat honey extracted from hives, as it is supposed to produce barrenness. Wine is kept in wowan, and a sufficient quantity is taken out for the evening's repast and drunk from silver cups or skins.

Before entering on a campaign, the Káfir tribe that takes the initiative sends a bow and arrow to the foe, receiving in return a bullet. The

Káfir arms and warfare.

Káfir only resorts to warfare to defend his home, but the Mahomedans attack Káfirs simply because they are infidels. In these wars the Káfirs shew a high sense of honor towards their bitterest enemies; for if the Mahomedan be hard pressed and places his hands on the breast of the Káfir, the latter immediately desists from striking



**CUSTODY AND DISPOSAL OF SECRET BOOKS, REPORTS, &c., ISSUED BY THE
INTELLIGENCE BRANCH, Q.R. MR. GENL'S DEPT. IN INDIA.**

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The attention of His Excellency the Commander-in-Chief having been called to the want of system in the custody, use and disposal of secret works, &c., His Excellency desires that in future the following regulations may be strictly adhered to:—

(a) Officials to whom works of a secret nature are issued, will be held personally responsible for their safe custody, and they must be very careful to keep them under lock and key; and under no circumstances to leave them where they are likely to be observed by people who should have no access to them. They will submit ~~half yearly~~ (on the 1st January and 1st July) to the Intelligence Branch a return showing that such matter is still in their possession.

(b) When an official to whom a secret work has been issued vacates his appointment or is transferred or proceeds on duty or leave (out of India for any period, or in India for any period exceeding 3 months), all secret works in his possession if held in his official capacity must be personally made over to his successor (be he temporary or permanent), and a report submitted to the Intelligence Branch by the officer handing over the issues showing that this has been done. The following is the form of report to be made:—

Certified that I have this day delivered over to....., the following secret works issued to me by the Intelligence Branch—

No.	Full Title of work.	No. of Vols.	No. of copies.	REMARKS. Explaining reason of handing over.

Place and date.

Signature.....

Signature of receiving officer.....

In the case of officers of the District Staff these reports must be sent through the G. O. C.

(c) In the case of an official leaving his station under circumstances other than above stated, it is optional for him to hand over the secret works in his charge to another officer with the above prescribed formalities, but if he does not do so, he is as responsible for them during his absence as he is during his presence at his station.

(d) Personal or complimentary issues of secret works will be held by the recipient until his departure from India, when the secret matter will be returned to the Intelligence Branch for safe custody, or special permission obtained for its retention.

Army Head Quarters, }
Simla, 1-10-1891. }

JAMES BROWNE, Major-General.
Quarter Master General in India.

Report on part of Eastern Afghanistan and on Kafiristan
from explorations made and information obtained by
W. W. McNair, F.R.G.S., and the Saiad.

SWAT DISTRICT.

Swat, or Siwád, is a tract of country in Yagistán, or independent Eastern Afghanistan, which, from all accounts, bore that name centuries before the spread of Mahomedanism into Northern India;* but of the history of the ancient inhabitants next to nothing is known beyond its being recorded by Fa Hain, that they were Buddhists. The first historical event on record in connection with Swat is that at the beginning of the 16th century, its ruler Sultan Udaist†, whose possessions extended from the river Swat to Bárámúlá at the entrance of Sirinagar (Kashmir), was expelled from his dominions by the Eusafzais, who at that period had colonized the Peshawur district. Udais with a large following finally settled in the valleys north of Mozufferabad in what is now known as the Hazara district. In this district there is still living a descendant of Sultan Udais one Samandar Khan a native gentleman who is in the enjoyment of grants of land in addition to being an honorary magistrate of the district.

The present district of Swat is bounded on the north by the Laram mountains, on the south by the Ilam range, in which is situated the Malakand pass, on the east by the Ghorband hills and the district of Buner, and on the west by the Panjkhora river; it comprises the valley of the Swat river. Its length is about 110 miles, and its maximum breadth not more than 20 miles from the crest of one range to the crest of the other: the smaller valleys which drain into the main one are numerous and well populated, but none exceed 12 miles in length. The general aspect of the main valley is pleasant, presenting an appearance of continuous verdure, with village sites and clusters of mulberry trees to relieve the monotony, whilst the narcissus and tulip are found on the banks of the river in their wild state. The Swati devotes none of his spare moments to gardening, and such a thing as a walled enclosure and orchard in which the Kabuli delights to while away the long summer days is not known: this is accounted for by the fact that, all the inhabitants of Swat every 8 or 10 years have to exchange their villages, for example, the families of Mangláwar exchange dwellings with those of Mingáwar and *vice versa*, but not with any other village; however this interchange of abodes applies only to the Eusafzai population and not to other settlers in Swat, nor is it required of Saiads, Mullahs and Lateris, *i.e.* fighting men, to whom lands, termed "serai", are assigned in perpetuity: the village of Kotigrám is one of those where families have dwelt for generations without change. This system of interchanging was introduced by Sheik Malli‡ when the Eusafzai first settled there to prevent disputes and dissatisfaction arising from the inequalities of the soil.

The hills, particularly on the northern face of the ranges, are well clad with pine, poplar, deodar, cedars and other large trees. The amluk (*Dyospyrus*) and walnut, whilst scarce in Kúz Swat, are plentiful in the upper valley, and in addition to forest, the hill slopes are covered with an undergrowth of brushwood and grass.

The district is divided into 2 sub-divisions, Bar Swat and Kúz Swat, the former or upper Swat extending from the source of the river Swat§ to the village of Gáligeḥ, 8 miles above Thánna, and the latter or lower Swat from the said village to the junction of the Panjkhora|| with the Swat.

* The Chinese traveller Fa Hain who visited India about the beginning of the 5th century mentions the district of Swat by name.

† Also known as Sultan Weis or Oweis.

‡ Sheikh Malli was the chief priest of the Eusafzai: he with Sheikh Ahmad was deputed to divide the newly acquired lands.

§ The ancient name of this stream was the Saustus.

|| Known by the ancients as the Gurus.

EXPLORATIONS IN EASTERN AFGHANISTAN.

Upper Swat is very fertile and far more populous than lower Swat; it is free, to a certain extent, from malarious and intermittent fevers so prevalent about Thánna and Aladand, and the mosquito is not found above Gáligh and beyond Charbagh. That dread disease chichak (small pox) is not known. The products of Bar Swat are superior to those of Kúz Swat, and although manure is used for the fields in the latter the yield is in the ratio of four to three. The fields owing to a considerable slope of the surface ground are laid out in narrow terraces one above the other extending from the river banks to the base of the hills.

The river Swat is the only one of any size: it flows over a narrow bed of boulders, having its banks but slightly raised above its surface: during the summer months, when swollen by the melting snows and rains, it occasionally overflows. It is crossed on jalas or inflated skins, animals having either to swim or ford it. The water is clear and though the valley abounds in springs the river water is chiefly used, as the Swati attributes goitre to the constant drinking of spring water.

In Bar Swat, Charbagh is the principal caravanserai and mart where a large trade is carried on with Kohistán, Yassan and the north-eastern districts; Mingláwar is the next village of importance, and Mingáwar ranks as the third town of commercial note. The Bunéris, when prevented from entering British territory, resort to the last named for the purchase of cloths and other necessities. Kafilas seldom if ever go beyond Charbagh. The sites of the marts above mentioned are on the left bank of the river as indeed are all the larger villages. Saidugán is a small hamlet which has acquired some note from being the abode of the late Akhund of Swat and his morids or disciples.

In Kúz Swat, Thánna is the principal village; it has over two hundred houses of Hindu traders of the Harora* caste. Aladand is the next town of any importance, being the abode of the leading chiefs of the Ranizai sect; it is also the Head Quarters of the Kwajozai section of the Eusafzai tribe. Batkhéla is another large village and carries on a considerable trade principally in rice. At Bákhta lives Saiad Latif Jan Badshah, who owing to the respect in which he is held and the influence he possesses could, if he chose, assume supreme control over Swat, but he rests content with merely acting the part of adviser: his influence is doubtless strengthened by relationship to the Akhund of Swat and to Saiad Karim Badshah the chief adviser to Rahmatullah Khan of Dír.

From the south, i.e. from Peshawur, there are two well known caravan routes, the first by the Malakand pass, the second over the Múra pass; there is also a third route over the Chirát pass. The roads to the two last named passes diverge from Palli and meet again at Thánna; the Chirát road is difficult in both ascent and descent and unfit for baggage animals, with the additional drawback that there is a scarcity of water *en route*. Between the Chirát and Malakand passes there is a fourth pathway leading over the Shahkot Kotal, which though steep and rough is well supplied with wood and water. A fifth route may also here be mentioned which leads from Abazai *viâ* the Agra pass into Kúz Swat at the junction of the two rivers, and which, though practicable for baggage animals, is not much used owing to constant robberies perpetrated on traders by the Utmán Khels and Mohmands. From Bunér there is a path over the Ilam mountain by a pass called Kotal-i-Malandrí which enters Bar Swat near Mingáwar by the Sedhu durra, it is only suitable for foot passengers.

From the source to the junction with the Panjkhora the route is along the southern or left bank of the stream, and the road is fairly well defined and easy, except midway between Mingláwar and Mingáwar where the path goes over a low kotal known as Shamali and again immediately below Thánna, where owing to the river being hemmed in on both banks by the spur of the hills frequent ascents and descents have to be made.

From the Swat valley to Dír, there are three routes which diverge from the ford opposite the village of Chakdara. The kafila route on reaching the Uch or Unchána plain takes a westward course over the Kátgóla pass, crosses the Panjkhora river to the village of Miankilli, and then turns northwards over the Jánbatai Kotal to Jánbatai, Barawal Banda and Dír. The second route, also adapted for baggage animals, strikes due north from Unch over the Laram pass, crosses the Panjkhora river at Killa Rábát, and passes over the Barawal

* Harora is a sect amongst the followers of Guru Nának.

SWAT DISTRICT.

Pass to Barawal Banda where it joins the first mentioned route. The third route diverges from the second at Killa Rábát on the Panjkhora and follows the left bank of that stream to the fort of Chutiátan where it crosses the water by a wooden bridge and enters the Dír valley; baggage animals can travel by this route.

From Mingláwar there is a route to Yassan in the Chitrál district which, instead of following the Swat river to its source, runs along the lesser stream eastwards to the Kotge or Shaftálu pass and thence along the crest of the hill till it descends into the Ghizar valley; traders utilize this route, their merchandise being carried by baltis.*

Badraggas or guides are not as a rule necessary in Swat, and when one is employed he merely conducts the traveller to the first village *en route*, when he is relieved and another substituted, and so on to the end of the journey.

Half the population are Mandans and their aslabands (fighting men) are estimated at somewhat over 45,000, comprising members of the Eusafzai tribe, who are scattered over Swat, Dír and along the Panjkhora valley. The Mandans by some are divided into 7 clans:—Usmán, Utmán, Kamal, Amma, Khado, Razars and Kána named after the 7 sons of Mandan of the Kamalzai sect; whilst other authorities, notably the present Akhund of Swat, reduce the number to four, excluding Usmán, Khado and Kána on the grounds that Mandan had but 4 sons and the others were grandsons; the greater portion are settled about Toru and Hoti in British territory.

From Amma are descended the Daolatzais and Ismaelzais; of these two the latter are located in Koh-i-máhábán and Chumla, with a credited strength of two thousand fighting men. Chárgulai is one of their principal villages in which resided the rebel, Ajab Khan, who was hung in 1881 for sedition; and whose bravery when ascending the scaffold is the subject of a Pathan song: the Daolatzais are settled in Summa Eusafzai lands, with Kapurgarri as their principal village.

The Utmáns are divided into four sections, Alízai, Kanázai, Akózai and Sadózai, distributed partly in British territory and partly in trans-frontier tracts; their fighting strength is computed roughly at twelve thousand. The Akozai are sub-divided into the Bazídzais, better known as Baizai, Khwajozai and Ranizai, which again are divided into several other factions. For instance the Khwajozai have five clans, Adinzai, Shamozaí, Nikpikhel, Shamizai, and Malézai, four of whom have their lands on the right bank of the Swat river, whilst the fifth, the Malézai, are chiefly settled in the Dír valley.

The Ranizai and Baizai occupy the left bank of the Swat stream, and each have three clans, *viz.*, the Jalams, Utmáns and Makhas belonging to the Ranizai, and the Sohéls, Babos and Sulimans to the Baizai.

The Razars are in five sub-divisions, all of which are within British territory: their villages of importance are Yar Hussein, Adina, Shewa, Sheik Killa, Ganguderi and Bazargai, the last named borders on the frontier.

The total population of the Swat district is estimated at 69,000 made up as follows:—

Khwajozai 24,000 including 8,000 fighting men or Aslabands			
Baizai	19,000	„	6,000 „ „
Ranizai	4,000	„	1,000 „ „
and 22,000 Gujars, Saiads, Fakirs, Hindkis and Kashmiris.			

Rice, millet of sorts, wheat, barley, bajra, khanjari, Indian corn, masúr (*ervum hirsutum*), bákilla (potherb) and peas are some of the principal products, rice being the most plentiful and the Swati's staple food. Fruits are very scarce, yet in Bar Swat on the hill slopes, wild grapes, pears, quince, apples, pomegranates, walnuts and amluk are to be found, not cultivated, but in their wild state: vegetables are also scarce except shaftal (clover) which is eaten either with rice or the dish shalale†. Tobacco and cotton are grown in Kúz Swat but merely sufficient for home consumption; onions in a wild state are found in the Laram hills. The hills in Bar Swat are densely clad with pine and deodar trees and with bakkam (sappan or red wood) and pát wood the bark of which is used in tanning: whilst of shrubs, the amaltas, manu, henna, wasma, pina or khankai are plentiful.

Honey of two qualities, the white and red, is found in and exported from Bar Swat, the former is obtained from hives kept by certain classes whilst the red is procured from cones and nests in the forests, the latter being considered the sweeter of the two.

* Baltis are a class who earn their livelihood by taking service with traders during the season and as a rule are reliable carriers.

† Shalale is a different name for the same berry which is added dambharre, an acid berry.

EXPLORATIONS IN EASTERN AFGHANISTAN.

Butter or ghi is largely made for export; khair, tarbuz, and kakri of the melon genus are by some grown but with the exception of those in Sam Ranizai, they are inferior in quality.

From the wool of sheep, black and white blankets are manufactured which are considered superior to the majority of those exported into Peshawur from other places.

Buffaloes, cows, goats, sheep, mules and donkeys are common in the Swat valley, but camels are scarce, those that are met with being owned by a class of small traders called *parachas*. Otters are found in the main stream and are captured for the sake of their skins and oil, to both of which heating powers are attributed. Fowls are to be seen in every village and so common are they that a Swati never thinks of asking payment for one. Monkeys are plentiful in Bar Swat and prove destructive to the standing crops. Leopards and bears are occasionally met with, but deer are very scarce. Partridges abound in the hills and afford sport with hawks and falcons.

Throughout Swat there are no manufactories of any note and all arms are imported; whilst powder and percussion caps, are obtained principally from Nowshera.

The principal export of the Swat district, is rice, and the others consist of ghee, timber, wheat, bakkam wood, honey, blankets, goats and sheep of an aggregate value of four lacs of rupees per annum.

Salt, indigo, cloths of various sorts, cotton, silk, sugar, spices and such other articles as are hawked about by an ordinary pedlar comprise the imports, roughly valued at half a lac of rupees.

The lands in the district of Swat are first divided into portions termed "dufter" corresponding to separate grants. In course of time as the family of the original recipient increases the land becomes divided and sub-divided as follows:—each dufter is divided into bakrawari, which are again halved and known as nimakai; this last is again divided into pao, which are sub-divided into chata kai, and again chata kai into sharshai: this parcelling of cultivated lands applies only to such as are under irrigation and known as sholgira: that portion of the soil which is dependent on rain and known as lalmi or bārāni is only divided into bakhrals, which means that the ground is not parcelled out to a certain family, but that the crop obtained from such soil is divided equally or proportionately amongst the inhabitants of the village to which the land has been apportioned, each family being entitled to one division for every kaudar*, it possesses in the village. The same ruling applies to Bandajats†. This method of distributing land was introduced by Sheik Malli and is strictly conformed to at the present day.

Khushal Khan, the Witty Khattak, alludes in his work to this distribution of land in the Swat valley in the following strain:—

*"Pa Swat ki di da dwa Kufra Jalli
Eo Magzan da Darweza-de
Bal daftar da Sheik Malli."*

which translated means:—The Káfirs of Swat hold two things in respect—one the mandates of Abkund Darweza and the other the distribution of lands as ordained by Sheik Malli.

The lands in Swat can only be held in hereditary lots by the Eusafzai section of Pathans and however small the extent of land owned may be, the owner is styled Padshah or Pacha. The Mallezais of late have taken to the title, but not those of Sam Ranizai.

As regards sholgira lands the Pacha on farming out his allotment receives half the yield of the crops from such husbandmen as are prepared to offer their services as fighting men on his behalf, otherwise the lease of the land entails a payment of three-fifths of the produce; if however the Pacha's land is merely lalmi he receives only a fifth or sixth of the yield. A like amount is exacted from

* Kaudar or house, i.e. detached building.

† Badas are hamlets that have sprung up apart from the village site.

SWAT DISTRICT.

Gujars who reside in bandas on the hills and who for pasturing their flocks and herds pay a duty on a scale similar to that levied in Asmar; in addition to this, bandajats have to give the Khan of the district a capitation fee of one rupee for each family and so much for every hundred head of cattle, just as done in Asmár.

The duty levied on caravans is on a scale similar to that imposed in Chitrál, Dír, Asmár and elsewhere; it is received by the Khan of the district and not by the several Pashas over whose lands the pathway leads. This duty is paid for all Swat either at Thánna or Alandand. Within the past three years an additional import duty on a lower scale has been levied at Palai, upon traders proceeding either way by the Mori pass, but this new tax has not received the sanction and support of the leading Khans in Swat, and there is every probability of its being very shortly removed. The annual revenue derived from the tax on caravans amounts to between 10 and 15 thousand rupees.

A timber-contractor in addition to paying a certain sum to the Pasha for every tree that has been felled on his estate, has to give a per-centage to the Khan of the district as well as to the ruler of Dír, an extortion known as Pagrai. For example, a contractor having engaged to pay the Pasha Rs. 100 for a certain number of trees, will also have to give Rs. 4 to the district Khan and Rs. 2 to the Dír Chief.

There are two Khans in the Swat district whose offices are hereditary, one having his "dufter" at Aladand and the other at Thánna; but the Khan of Dír has the power to remove the ruling Khan of either, provided that he replaces him by one of the same family, either a brother, son or nephew of the one supplanted.

The Swati takes 4 meals in the day: the early morning one consists of a porridge made of rice and butter-milk eaten with a wooden spoon; the next one is a little before noon when bread cakes are eaten either with butter-milk or lawan.* At the third repast, at four in the afternoon, what has remained over from the second meal is generally partaken of; the last meal is late in the evening, when rice with Shalale or other vegetables is eaten. From the above it will be seen that the ordinary diet of the Swati does not include meat or ghee: living so frugally and with their habitations filthy in the extreme, it is not surprising that the physical condition of the Swati is so poor.

The head-dress, or turban, of the Swati is worn over a close-fitting skull cap, the better class are recognised by the amount of cloth in their turbans and by a style of folding: as a rule the turban is white whilst the rest of their garments are dark colored. The khalka or chapkan is a loose garment reaching to the ankles over which there is always a lungi. The pyjamas are worn very loose, those of the better class are of silk. During winter the Swati wears a woollen chaddar; those of the affluent are embroidered with gold and silver thread. Shoes of either home manufacture or imported from Bajour and Peshawur are worn; leather chaplies or sandals are scarce; but substitutes made of rice stalks are worn; they do not last more than four or five marches.

On the dress of the women some care is bestowed and the cloths are more expensive, the lowest price of their pyjamas is 8 Rs., whilst the best cost as much as Rs. 20. The cloth from which these pyjamas are made is known as alacha and is a rule manufactured in their own houses, from two to twenty threads of silk being let in with the cotton; the silk as well as the cotton is brought from Peshawur and spun at home.

The chaddar, also called dupatta, is of Peshawur manufacture, and is valued at 2 or 3 rupees. The chemise is highly worked and is either of cotton or wool: shoes of Peshawur manufacture are the ones most prized, particularly the styles known as Zárdozai and Tukridar. The hair is worn plaited and well greased. To color their lips the women use the bark of the walnut tree or the naorang dye.

The men wear hair on the head and shave their beards; when a man finds that his duftar does not satisfy all his wants, he sells his lands, which he may only do to an Eusafzai, leaves his country and enlists in one of the Frontier regiments. Attending to the mills is one of the duties of the women, and whilst thus employed they wear coarser clothes. The men are not permitted to visit the mills so long as they are occupied by the women.

* Lawan is made with butter-milk mixed with spices to which is added the flour of másh (kidney bean). Tor Lawan is the name supplemented with fowl soup seasoned with dambarra and other wild herbs.

EXPLORATIONS IN EASTERN AFGHANISTAN.

The women of Sam Ranizai are supposed to be better-looking than the generality of Swati females, and are credited with better morals.

Except the turban, the whole of a Gujar's and Kohistani's dress including the cap is made of wool, their overcoats are dark, and their pyjamas white: in the winter they wear a woollen turban. The women also wear woollen garments: the married wear white pyjamas and nose rings, similar to those worn in Kafiristan; the unmarried wear their hair falling over their shoulders.

While the Kuz Swati female is of a pale, sallow complexion, her sister of Bar Swat has a tinge of color bordering on ruddiness, but both are delicate and have very little flesh, whereas the Gujar and Kohistanis are plump and well-conditioned owing to their diet being richer, with more milk than butter-milk for which the Swatis have such a fondness.

A Swati Jirga is a body of six or seven men, one or more being a Saiad, elected by one party and deputed to an opposite faction to settle any matter in dispute. The custom is of long standing amongst the Eusafzai, but of late the power and influence of the Jirgas has been on the wane and their decision is not always accepted. If in any Jirga there happens to be one of the following of Pir Baba or a Kakakhel and this individual does not concur in the decision arrived at, he has to pay a fine of a bullock and eventually has to yield to the majority, provided always that the decision arrived at is in accordance with Pukhtana tenets. The food supplied to the Jirga is at the outset furnished by the party sending the Jirga; but whilst the dispute is being settled the defendant has to see that all their wants are attended to: as a rule these Jirgas are open to bribery.

The Swatis are Mahomedans of the Sunni faith, and style themselves "chariárs", that is believers in the four prophets: they practice the shariat, Religion. nimaz, roza, haj and zikát, all of which are considered divine institutions. They are strict in repeating their prayers five times a day, and those who are not regular in this observance are considered but little better than heretics. The Swati are liberal in alms-giving towards the support of masjids, widows, orphans, the blind and necessitous, not in money but in kind, and generally contribute a tenth of their income.

The Ramazan is carefully observed. Haj is not in the power of every one to undertake, but those who have been to Mecca can sell their title of Haji to another for Rs. 700, and a servant may go on this pilgrimage for his master. Fridays are set apart for visiting mosques and masjids and the women are permitted to attend public worship on these days, provided they time their visit so as not to clash with the men at their devotions.

Amongst the Swatis reside the Wahabis, a sect with whose name residents in India are familiar. There are several members of the sect in Wahabis, also termed Maolayan. Buner; but the majority now reside in Koh-i-Mahaban, beyond Darband, and are principally discontented Hindustanis: when in 1883 the Saiad visited them they numbered between two and three thousand fighting men, and had their families with them; amongst the women he saw the "pán" leaf, but studiously avoided questioning them how it was procured, though it was obvious they were secretly keeping up communication with people in India and being largely supplied with funds by them. Their religious influence at one time was very great; but the several Akhunds finding their own power and influence endangered preached against and proclaimed them Káfirs to the true faith; notwithstanding this their neighbours countenance them. They have three well-constructed forts built on the hill slopes into two of which strangers are not allowed admittance; one is the magazine and store-room for arms, the second is that in which they reside, and the third is reserved as a serai for strangers, as well as being the place where the inhabitants are put through their daily drill. In this fort there is a Hujra or Masjid. The Eusafzais supply these Wahabis with grain, and strangers visiting them are always well received; the conversation is generally on Indian affairs.

To mourn over the loss of a Pathan who has met his death in Nang-i-Pakhtana, i.e. Mourning and Funeral observance. whilst defending his own honor, is not considered fitting, but to mourn the death of one slain in a fight or when murdered is pronounced correct and in accordance with Mahomedan tenets. When a death